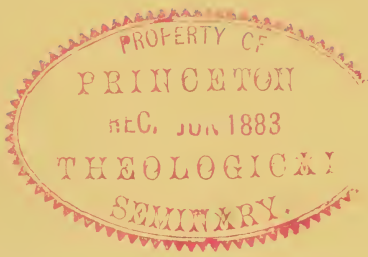


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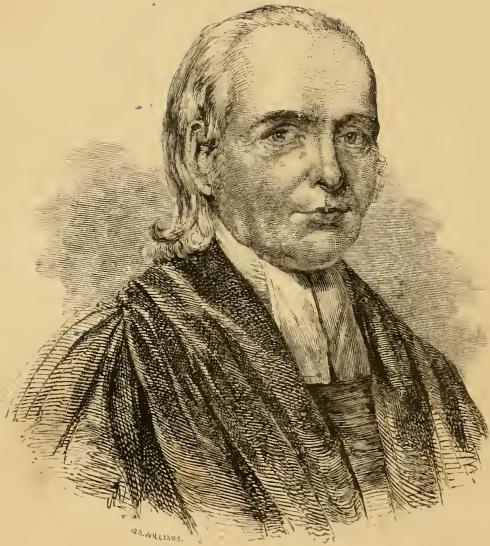


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C. F. Swartz.

THE

LIFE OF CHRISTIAN F. SWARTZ

Christian Friedrich Schwartz

MISSIONARY AT TRAVANCORE.

A.D. 1750—1798.

"Do the work of an evangelist : make full proof of thy ministry."—2 Tim. iv. 5

SEELEY, JACKSON, AND HALLIDAY, FLEET STREET ;
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P R E F A C E.

THE present volume may be regarded as in some respects the most valuable of the present series. The devoted Christian Missionary is the highest style of man,—the truest follower of the Apostles; and Swartz was among the first of the missionaries of modern times.

The period in which we live is remarkable for two rival systems of pseudo-Christianity, opposed to each other, but both still more opposed to Evangelical religion. We have had a ritualist and patristic Christianity, —a sect or party, not content with apostolic simplicity, but yearning for the Church of Ambrose and Gregory. Still more recently, we have seen a very different scheme, or phase of religion, in which the Atonement, the Judgment to come, the Resurrection, and even Heaven and Hell themselves, are all explained away.

To both these sects or parties we propound this question:—Examine the characters, systems of belief, lives, and deaths, of four men of vastly different births, stations, and circumstances. David Brainerd, the New England student; Christian Swartz, the labourer for fifty years in India; Henry Martyn, the most distinguished man of his year in Cambridge; William Johnson, the mechanic from Whitechapel, the most successful missionary of modern times. Read the letters and diaries of these four men, from different lands, labouring and dying in four different quarters of the globe. The most perfect harmony of thought and feeling pervades the whole. All follow Paul, as he followed Christ. All four gave their lives, and met their deaths, in Christ's service. Now, will either of the New Schools of Divinity above referred to, show us a single man, taken from among their own ranks, or holding their views, who has ever evinced the least readiness to undertake the labours of Swartz or of Brainerd, or to lay down his life with Johnson or Martyn?

We are ignorant of the existence of such a person. And we believe that no other principles than those set forth by St. Paul (Rom. viii., Eph. i., Heb. xii.) and

lived upon by Swartz, by Brainerd, by Martyn, and by Johnson, will ever make a genuine missionary. But then, is it not more than questionable, whether any system which is incapable of sending forth one messenger to the heathen, can be the system of St. Paul or of his Divine Master?

In the compilation of this volume, it was obviously unavoidable that the path marked out by Dean Pearson should be followed. His Memoir is a complete work of its kind; and any attempt to construct a different history would naturally fail. He had gathered the choicest materials, and had most judiciously arranged them. All that the present Editor could attempt, under such circumstances, would naturally be, to follow the chief biographer of Swartz at humble distance; so as to profit by his labours, without servilely copying them. It is hoped that the present volume will be found to contain all the main circumstances of Swartz's eventful life, and the choicest portions of his admirable journals and correspondence. In this way, it may carry the history of this exemplary servant of Christ into quarters where the larger and more costly work could not have gone:—while, in other cases, it may recommend and introduce Dean Pearson's Memoir to those who

can afford its purchase. In either way, may the Missionary's Lord be glorified, and the cause of the Gospel advanced!

London, Oct. 24, 1855.

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TRAVANCORE, TANJORE, &c.



LIFE OF C. F. SWARTZ.

I.

HIS EARLY LIFE ;—TO HIS ENTRANCE ON THE MISSIONARY WORK.

A.D. 1726—1750.

CHRISTIAN FREDERICK SCHWARTZ, or, as he himself often wrote it—Swartz, was born on the 8th of October, 1726,* at Sonnenburg, a small town in what is now Prussia, but which was then termed the Electorate of Brandenburg. His family appears to have been of respectable station. His mother, whose maiden name was Gruner, died while he was yet young, and on her death-bed she informed her husband and the minister who attended her, that she had solemnly dedicated her son to the Lord, intreating them, that if he should show any fitness for it, he should be trained up for the ministry.

He was sent, in his eighth year, to the principal grammar-school at Sonnenburg, where, under its rector, Mr. Helm, he made good progress. This gentleman also inculcated on his pupils the importance of prayer, and encouraged them to pray in their own language, and as might be dictated by their own feelings. Swartz afterwards declared, that even at that early age he used frequently to retire from his youthful companions into soli-

* Most Memoirs of Swartz give the 26th as the date of his birth; but Dr. Pearson asserts the 8th to be the true date.

tude, and there pour out his heart before God ; that he found this practice highly beneficial, and that when conscious especially of having acted wrong, he could never regain tranquillity of mind until he had earnestly implored the Divine forgiveness.

Mr. Helm, however was removed from the school, to undertake a ministerial post of duty, and his successor proved to be a man of a different character. He took no heed to the religious improvement of his pupils, and Swartz became comparatively indifferent. The period for confirmation arrived, but the clergyman who examined him was content with the mere repetition of the Catechism, and the ordinance proved of no advantage to those admitted.

Swartz had now acquired as great a proficiency in Latin and Greek as the Sonnenburg school could afford him, and had commenced the study of Hebrew. He was therefore removed to an academy of higher pretensions, in the town of Custrin. He now received from his father a lesson in that regimen of frugality and abstinence which proved so serviceable to him in after-life.

They proceeded to Custrin on foot, and on leaving him, his father gave him no more money than what was requisite for his necessary expenses. On his return home, on the arrival of the vacation, his father said—"My dear Frederick, you may, perhaps, have sometimes repined on comparing your homely food and clothing with that of others : and possibly you may have thought that your father did not love you so much as the parents of some of your friends ; but I trust that your own good sense, and the painful example of their failure, will have led you to perceive my reasons for inuring you to hardships, and never encouraging you in self-indulgence. I may now justly hope, that in whatever situation it may please God to place you, you will be qualified to sustain it." Unquestionably, in his mother's prayers, and his father's instructions, we seem to discern a providential preparation for that peculiar course in which he was, in a long and useful life, to glorify God.

Still, although at Custrin he learnt frugality and ab-

stemiousness, he found the usual temptations arising from gay and trifling society, leading his heart from God. He was tempted to think that it was not possible for him, in such a place, to maintain a serious and consistent walk. Happily, however, he became acquainted with one of the Syndics, who had formerly been a student at Halle, and who retained great respect for the professors of that University. The daughter of this gentleman, who appears to have taken a lively interest in the young scholar, endeavoured to point out to him his previous errors, and to convince him of the importance of greater decision of character. She lent him several books, among which was the remarkable narrative of the rise and progress of the Orphan-House at Glaucha, near Halle, entitled, *Demonstrations of the Footsteps of a Divine Being yet in the World*, by the celebrated Augustus Hermann Francke. This extraordinary work made a deep impression upon his mind. It first inspired him with a wish to visit Halle, and proved, in fact, the turning-point of his future destination. When reviewing, however, this period of his life, Swartz afterwards observed that he was diligent in study, but chiefly from worldly motives; and that twice in seasons of dangerous illness he had resolved to devote himself entirely to God, but that he soon forgot his good resolutions.

In the year 1746, attracted by the striking narrative just alluded to, he repaired to Halle, intending to enter himself at the Grammar-School of the Orphan-House. But the missionary Schultz, who had recently returned from the Madras Mission, and was then residing in Halle, encouraged him to enter the University at once, seeing that he already possessed the requisite elementary knowledge. He followed this advice, and began to attend the lectures of the professors Baumgarten, Michaelis, Knapp, and Freylinghausen, boarding and lodging in the meantime at the Orphan-House. While pursuing his studies there, he was chosen to be preceptor to the Latin classes, and to assist in the evening assemblies for prayer, appointed by the venerable founder to be held with the attendants and servants of the institution. These pious employments were highly beneficial to him; and, together with the instruc-

tion which he received at the devotional meetings, under the direction of the Rev. G. F. Weiss, Inspector of the German School, and his intercourse with the learned and pious Professor Francke (son of Aug. H. Francke), confirmed him in the determination of devoting himself to God, and established him in that truly Christian course, which his subsequent life so strikingly displayed.

Schultz had returned from India after twenty years' labour in the Madras mission, solely from ill health ; and he was now endeavouring to aid that mission, while at Halle, to the utmost of his power. He was projecting an edition of the Tamul Bible, as well as a tract for distribution in the same language. He begged Swartz and another of the students to try to acquire some knowledge of Tamul, in order to assist him in these works ; and thus by another step the future missionary was led to prepare himself for his future important labours.

While he was thus engaged, Professor Francke, the head of that institution, received the most urgent entreaties from India to select and send out some additional labourers. Seeing the interest which Swartz was taking in the subject, and the studies to which he was addicting himself, it was very natural that the professor should lay this application before young Swartz, and should propose to him to devote himself to missionary work.

Swartz listened to the call, but naturally left the decision, in a great measure, in the hands of his surviving parent. He visited Sonnenburg in order to arrive at some conclusion ; but, being the eldest son, he was considered the chief prop of the family, and no member of it would believe that his father could be brought to consent to such a project. Swartz, however, stated his wishes, together with the motives which influenced him, with great seriousness and solemnity, to his father ; who, instead of putting an immediate negative upon the proposal, as had been expected, replied that he would take two or three days to consider of it, and fixed a time for declaring his determination. The important day arrived, and the family waited with divided anxiety for the decision ; the young candidate for this arduous undertaking afraid of a refusal, the

rest equally fearing a consent. At length his father came down from his chamber, gave him his blessing, and bade him depart in God's name, charging him to forget his native country and his father's house, and to go and win many souls to Christ.

Having thus obtained his dismissal, he hastened his departure ; and, gladly resigning his patrimony to his brothers and sisters, he returned to Halle, A few days afterwards, an advantageous offer was made to him of entering upon the ministry at home ; but he felt that the die was cast, and that, having deliberately put his hand to the plough, it did not become him to look back. How manifestly this determination originated in the superintending providence of God, and was crowned with his blessing, the subsequent history of this eminent missionary has abundantly proved.

Some months must have been given to such further preparation as was needful, for we next find Swartz, on the 8th of August, 1749, when he had nearly completed his 23d year, proceeding to Copenhagen, in order that, as it was the Danish mission to which he was about to be attached, he might receive ordination in the Danish Church. Two other candidates, Mr. Poltzenhagen and Mr. Hutteman, accompanied him. They reached Copenhagen on the 23d, and after due examination by the Bishop of Zealand, were ordained by Bishop Horreboa, and left that city on the 19th of September on their return to Halle.

Two months more completed the necessary preparations, and early in December they repaired to Helvoetsluys on their way to England. They reached Harwich on the 6th of December, and on the 8th they arrived in London. Two reasons prompted this visit. As they were about to place themselves under English government in India, it was thought needful that they should acquire the English language ; and to the London Society for promoting Christian Knowledge they looked for most important patronage and support ; in fact, that Society most kindly received and provided for them during their stay in England. From Kensington, Swartz wrote to Professor Halle, on the 18th of December, as follows :—

“God hath ordered all things well on the voyage. Our hearts (more especially mine) were very cheerful during the storming and raging of the sea ; and I have frequently reminded myself of the 46th Psalm with great joy. Praised be God ! This ought to be the beginning, middle, and end of my letter. If God maketh this only to resound in our hearts, that he, Jehovah, our sun and shield, is with us, we can then not only be tranquil, but cheerful.

“Our occupations here have been of singular use, and a great refreshment to us. In every difficulty we could have recourse to the Rev. Mr. Ziegenhagen, the venerable chaplain of his Majesty, who has behaved to us with paternal kindness, and has given us such plain directions as we, like inexperienced children, stood in need of. This was our daily occupation, to take lessons and receive instruction. Then we had also to preach a few sermons ; I twice, namely, once in the royal chapel on the first day of the Nativity, and afterwards for the Rev. Mr. Pittius at the Savoy ; Mr. Poltzenhagen four times, and Mr. Hutteman three. May God bless what has been spoken in great weakness !”

The Society having applied to the East India Company, and having obtained, from the kindness of the Honourable Court of Directors, free passages for the three missionaries, Mr. Swartz and his brethren proceeded to Deal on the 21st of January, 1750, in order to embark in the Lynn Indiaman, commanded by Captain Egerton. They remained at Deal for nearly a week, during which time Swartz wrote to Professor Francke as follows :—

“The 10th of January, according to the old style, which is yet used here, or the 21st according to the new, was the day on which we left dear Kensington, where God bestowed so much grace upon us. On the preceding evening we were from seven till ten with his Majesty’s chaplain, who said many things to the awakening of our hearts. He gave us the 121st Psalm for meditation on our voyage : ‘I will lift up mine eyes unto the hills, from whence cometh my help.’ Whatever could in any way contribute to our

comfort and encouragement, that he did. On new-year's day also he addressed us publicly from the pulpit from these words: 'Be not afraid, only believe.' (Mark, v. 36.) At the same time he exhorted the congregation to pray for us. On the same evening he prayed again with us, commended us to the mercy of our God, and gave us some copies of his lately-published *Exposition of the Lord's Prayer*. He then dismissed us with the cordial admonition, not to allow our brotherly love to cool. May God write all that we have heard deeply in our hearts!

"Thus we departed on the 21st of January, N.S., in the name of Jesus, accompanied by that trusty German, Matthieson, who has conducted all the missionaries from Mr. Walther until now. On the 23d we arrived at Deal, in perfect health and spirits. Here we lodge in a house which is only a few paces from the shore, so that from our windows we see nothing but the sea. My heart is filled with cheerful confidence, being convinced that as God has taken us under his paternal care during our late travels, so will he likewise continue to be our protector. If we will only cleave stedfastly to him, he will also most certainly be with us, and be our faithful God. And he will graciously hear the prayers with which we know so many of his children and servants accompany us. Now, therefore, we go forth in the name of the Lord, who hath called us to be his servants and messengers among the heathen; who will also guide and bring us to the destined place."

A few days later, Swartz sends to Mr. Ziegenhagen two reports of their further proceedings:—

*"From on board the Lynn, off the Isle of Wight,
February 1, 1750.*

"There comes a ship to bring us provisions, by which I send you a few lines. On the 29th of January we left Deal. God hath given us a favourable wind, with which we have already sailed past Portsmouth. Praised be his name! we are all well. Our cabin is below that of the captain. We are alone, for which we have thankfully to acknowledge the goodness of God. We are as conveniently

accommodated as can be expected on board ship. God be praised for it! The captain is a good, plain-dealing man, and the other passengers show us much kindness. We talk English as yet very badly, but they all encourage us to speak, and no one laughs at our blunders. Several of them know a little Latin, and use their utmost endeavours to explain to us whatever we do not understand. We return hearty thanks to God for having brought us to this ship. Hitherto he hath graciously preserved us, that no one has sustained any hurt, except that last night a sailor fell into the water; however, he was saved. The number of persons on board is about an hundred, and a few passengers. We pass our time in reading the holy Scriptures in the original languages, and other good books, and practise reading and writing English, according to your kind instruction. There are persons on board who go to India for pleasure. One of them goes for the fifth time, and says it is a very pleasant voyage. There are also many children on board who learn navigation. Now this I have written in haste. May Jesus bless you abundantly, and hear your prayers, and those of other children and servants of God for us! Oh, the Lord is faithful, and never yet forsook his people.

“C. F. SWARTZ.”

“*February 3, 1750.*”

“Filial love requires us to make use of this opportunity of informing you of our circumstances. When we last wrote to you we were off the Isle of Wight, and had a most favourable wind; but we were obliged to lay to for more than half a day, before the things which the ship brought us from Deal were taken on board. Towards evening we sailed, and by Monday had come already close to the Bay of Biscay. In the morning the wind veered about, and the captain found himself compelled to return to some harbour. Here the motion of the ship was so violent, that I experienced something of the sea-sickness, but only for a few minutes. That day, about four, we arrived off Falmouth. We were met by two pilots, and the captain engaged him who came first to the ship; but the other, on coming up, expressed his great dissatisfaction, not so much because he

had not been engaged, as because the other had not conducted us aright. He disputed so long, that the first was obliged to go away. This morning we found that the man had just grounds for his displeasure. For when it was ebb tide our ship had not sufficient water, but struck frequently against the ground with such a crash, as if a gun was fired. At the same time there was a great storm, so that we might have sustained much injury, if God had not preserved us. Now we praise him that we were forced to return ; for in this storm we should have been in the greatest danger off the Spanish coast. Thus we daily perceive that his goodness preserves us. Oh, that we might always look only to him, rest in his will, and filially resign ourselves to it ! Our captain shows us great kindness. For the rest I pray God daily, that he would purify my heart more and more from all dross, and by his Spirit fit me for the important office for which, unworthy as I am, he has, out of mere grace, ordained me. I rest assured that you also will daily beg this grace for myself and my dear brethren.

“C. F. SWARTZ.”

Contrary winds detained the ship for more than a month ; by which delay, however, it escaped some dangerous storms. The brethren at Tranquebar, in noticing this circumstance, remarked, with gratitude, that during the continuance of the Danish Mission, out of fifty missionaries which had sailed from Europe, not one had perished by shipwreck.

We next find Swartz at Tranquebar. To Professor Francke he gives, under date October 8, 1750, the following account of his voyage, and its happy termination :—

“We can now joyfully relate how graciously God hath heard your supplications to his goodness for us. With undeserved grace and mercy he hath brought us, hath graciously averted all perils on our long voyage, mightily refreshed us during the course of it both in soul and body, and caused us to reach the end of it speedily and happily,

in four months and four days. We could scarcely have imagined that he would so paternally and graciously guide us. His name be humbly praised and glorified, now and in eternity!

“In order to give you, reverend sir, a somewhat detailed account of this gracious guidance of our God, that you may magnify his name with us, I shall briefly relate the most important particulars from our diary, not having yet found time to copy the diary itself, which your reverence will kindly excuse.

“How God conducted us into Falmouth harbour, and what we there noticed to his praise, you will have observed from the short letter which we wrote on the day of our departure. On the 12th of March, 1750, God gave us a good wind, and every thing was prepared for sailing. But the tide being then at ebb we were obliged to wait till the evening, as we could not otherwise get safely out of the harbour. In the afternoon an inhabitant of the town came on board, who had been powerfully awakened by Mr. Whitefield. This man related to us many things, particularly of the minister of Falmouth—how zealous he was in the discharge of his duty. We regretted that we had not visited him; and as the stranger intimated that he would salute him from us, we sent the minister Professor Zimmermann’s *Treatise on the Excellency of the Knowledge of Christ*, translated into Latin, in which we wrote a few lines.

“About seven in the evening we sailed, in the name of God, out of the harbour, with a man-of-war, which we thought was to escort us; but the next day we learned that she was to escort the Norfolk. With this Divine dispensation we were well satisfied, believing that we should not need that convoy, if we could only say with David (Ps. xlvi. 7), ‘The Lord of Hosts is with us, the God of Jacob is our refuge.’ If the Lord be for us, who or what can be against us? We met a Dutch ship, from Smyrna to Rotterdam, the captain of which informed us that he had suffered much from the late severe storms whilst we were quietly in the harbour. On the 16th we were met by two ships, which exhibited a sad spectacle. One of them

had sprung a large leak, and drew several feet of water, so that she lay very deep, and rolled from side to side. Our captain backed the sails, and sent the carpenter, with an officer and some others, to see whether they could assist ; but on their return they declared that the vessel must sink. The other ship therefore kept quite close to the damaged one, that the people might save themselves.

“ On the 21st of March I had a fever, which continued till the 10th of April. As I fell away so much the doctor was alarmed ; but God helped me graciously, and soon restored to me my bodily strength. I must also confess, to his praise, that this sickness has been of great service to me. On the 22d of March we had for the first time divine service on board our ship, which afforded us great pleasure. On the 29th we passed the tropic of Cancer ; and on the 18th of April we crossed the line for the first time. There was great joy on board that we had not been detained longer. On the 22d we were in the height of Ascension. The 30th God visibly preserved a youth from death, who had entered on board to learn navigation. A thick cable fell down from above, exactly on the spot where he was standing ; but before it reached him he perceived it, and narrowly escaped. Towards evening a ship was seen. We rejoiced at first, hoping for an opportunity of sending letters ; but our joy had nearly been changed to fear, as our people began to think they might be enemies, and made preparations for defence. Early the next morning we looked out for her, but in vain. On the 5th of May we passed the tropic of Capricorn, and thus left the torrid zone. As soon as the trade-wind ceased we were favoured with a delightful breeze from E.N.E. If we attend to the different changes of winds, we may observe agreeable traces of the admirable wisdom of God. On the 7th we saw a French vessel, and, on our captain firing a signal-gun, to desire them to wait, they did so, and we came up with her towards evening. The captains conversed with each other on their observations, and ours agreed pretty well with theirs. It was a great advantage that we could observe so well in our ship ; for even in hazy weather the sun ap-

peared a little about noon. The chief mate requested us to communicate the observations contained in our diaries, particularly with regard to the variation of the compass. We did so, and he gratefully acknowledged it by giving us a fine large Cheshire cheese. The 11th of May we had a very high wind, and the next day a calm. While we spoke of it in the evening, and sighed to God that he would have pity on us as before, suddenly there arose a very favourable breeze. Thus God fulfilled to us what he has promised—‘Before they call, I will answer; and while they are yet speaking, I will hear.’ So that we could praise God with joyful hearts. On the 17th of May we celebrated the Feast of Pentecost, and heartily besought God that by his Spirit, whom Jesus has obtained, he would fit us for the important office to which he has called us. The 19th of May our dear brother Hutteman was seized with alarming sickness; but God most graciously blessed the use of the medicines out of the travelling-chest which you gave us, so that he was fully restored to us in a few days. On the 23d we had an unusually brisk gale; the ship inclined so much that it shipped water, which we had not hitherto seen. However, it passed over without damage. On the 27th we had a complete calm, so that the captain and the chief mate went out in a boat to shoot birds; but in the following night arose a real storm, which, as it came unexpectedly, tore all the sails. When we came upon deck in the morning they all hung in rags, and we had only one small sail hoisted. We did not, however, yield to anxious or desponding thoughts. So faithful is God! In need he refresheth, and comforteth abundantly. The 30th of May we had very pleasant weather, which was a great relief after the storm. On the 31st we saw a Dutch ship. We all wished that it might approach us, but were disappointed, as it passed us at a considerable distance; but in the afternoon our joy was the greater as we got a sight of the Cape. The mountains presented themselves at a distance like clouds; but as we came nearer we could see them distinctly. We praised God heartily, the more so, as we had on this very day been powerfully impressed in meditating on the words

(1 Cor. xv. 58), 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.'

"From this time we began to look out for India, and thought we had now left the worst behind. But on the 17th of June, in the night, we had a most furious storm, in which all declared we were in great danger. Even the next day it was frightful to behold, and it was much heightened by the heavy rain which accompanied the wind. Meanwhile, when the tempest was at the highest, we slept in peace and quiet: a gracious God had hidden the danger from us. On the 19th there was a pretty strong breeze. A rope, with which a sail was belayed, happened to break, which caused the ship to heel a little, and all at once we lay on our side. The captain called out to the men at the helm to put the ship about; but they could not accomplish it. The vessel had inclined altogether to one side, and was, moreover, quite wet from the rain, so that the people fell as they attempted to walk on the deck. However, the storm at length subsided, and we sustained no material injury. In how many distresses hath not our gracious God covered us, as it were, with his wings! On the 30th of June we passed the tropic of Capricorn a second time. Now we came again into a pleasant climate; hitherto we had sometimes very cold weather. The 4th of July the rope at the helm broke, and, as the wind happened to blow fresh, the ship fell into some disorder. On the 10th we again crossed the line. The 13th was a most agreeable day; for we then came in sight of Ceylon. The chief mate discovered it about nine in the morning. The joy which this produced on board is hardly to be described, since the greater number scarcely expected that we should make it so directly. We said, 'This hath God done!' Oh, how great is his goodness, and how graciously doth he hear our prayers! May the kindness which he hath showed us in this instance, serve to strengthen us in filial confidence!

"This day and the following we enjoyed the delightful smell of cinnamon. At the same time we had a most favourable wind, so that during the day we passed at a

good distance by the rocks of Ceylon. On the 16th of July we were approaching the coast of Coromandel: every one, therefore, looked out eagerly for land; but the night drew on, and we could see none. About nine we found a bottom at fifteen fathoms; and it was remarkable that, as soon as it was found, the wind ceased. We therefore dropt the anchor. In the morning, when we looked out, we not only beheld the coast, but found ourselves right opposite to Cuddalore. We praised the name of the Lord for this paternal guidance: and whosoever delights in the traces of his gracious providence will, on hearing it, exalt his name together.

“After we had cast anchor the natives immediately came on board. The sight of these poor people, who sit in darkness and in the shadow of death, deeply affected our hearts; and we awakened ourselves cheerfully to work at their conversion, and to recommend to them the salvation of the Gospel. Now, the Lord vouchsafe to give us wisdom, grace, and strength, to accomplish this purpose, since we are most unworthy to be unto them ‘a savour of life unto life.’ We informed the Rev. Mr. Kiernander of our arrival, and he sent in the afternoon a country boat to fetch us. There we took our leave of the officers and passengers, who had showed us every kindness. They were much moved at parting, and wished us every blessing in our future ministry. May the Lord do good abundantly to them all! In the evening dear Mr. Kiernander received us, and praised the name of the Lord for all the mercy he had shown us.

“I should now give an account of our occupations during the voyage. But as they were substantially the same as those of our predecessors, that is, preparing ourselves for our duty in the best manner we were able, I shall be brief. Every morning and evening, and frequently during the day, we stirred up ourselves by joint prayer and meditation on the holy Scriptures, by which God graciously refreshed us. Afterwards, each of us, apart, used either to meditate on some passage of Scripture, or read some other devotional book. From eleven to twelve we practised reading English together, besides what each afterwards read for himself. The *German Mission Accounts* hitherto

edited, five volumes and a half, we have partially perused. Mr. Niecamp's *Abridgment*, and the first volume, we have nearly read through. This occupation we have found to be of great advantage. We also kept a diary; but as in many places it is rather illegibly written, in consequence of the rolling of the vessel, and we do not wish to send it so, we shall by the first ships send one fair copy of it to your reverence, and one to the Mission College.

"On the 24th of July the Rev. Senior of the Danish missionaries, Mr. Wiedebrœck, came from Tranquebar to fetch us. He joined us in hearty praises to God for all his mercies. After having, therefore, visited several English gentlemen, we departed on the 28th from Cuddalore. Dear Mr. Kiernander accompanied us as far as the first river, and there took leave of us. On the 30th we arrived at Tranquebar in perfect health, and were most fraternally received by our dear brethren. Now, hitherto the Lord hath helped us. To him be glory for ever and ever!

"Our present occupation can be described in a few words. At seven in the morning we begin, and practise Tamul almost the whole forenoon. Three days in every week Mr. Maderup comes to us at ten, and gives us a lesson in Portuguese. From two to three in the afternoon we again read Tamul. Afterwards every one remains alone till five. From five to six I and dear brother Hutteman practise speaking Tamul. We have Christopher with us, who affords us wonderful help in that language, because he talks German fluently; and where we make mistakes, he corrects us. The Rev. Mr. Zeglin is holding at this time a preparation for baptism with some heathen, at which we also attend, as we begin already to understand a little. We perceive that God helps us on from day to day. Dear brother Poltzenhagen and I live together. We do not, however, provide for our diet, as Mr. Kohlhoff has taken us to his table. In the morning and evening we excite each other by joint prayer and reading the word of God.

"This is the principal intelligence which I can at present impart to your reverence.

"C. F. SWARTZ."

Having thus accompanied the young missionary to his post of duty, we must now briefly describe the condition and past history of the mission to which he had attached himself.

It was in the year 1705 that God put it into the heart of Frederick IV., king of Denmark, by the suggestion of his chaplain, Dr. Lutkens, to establish a mission to the heathen in the Danish settlement of Tranquebar. To the University of Halle, then presided over by Dr. Francke, the father of Swartz's friend and counsellor, the king had recourse ; and Dr. Francke was providentially guided to make choice of Bartholomew Ziegenbalg, a young man of eminent talents and earnestness in religion, who had been educated at Halle under his own immediate superintendance, and who, happening to be at Berlin when Dr. Lutkens was inquiring for suitable persons to be employed as missionaries, joyfully accepted the proposal. He was soon afterwards joined by his friend and fellow-student, Henry Plutscho, who was actuated by a similar desire of engaging in the first Protestant mission to India. These pious men, having received holy orders from the Bishop of Zealand, embarked at Copenhagen on the 29th of November, 1705, and after a pleasant voyage arrived at Tranquebar on the 9th of July, 1706.

But, when arrived in India, the missionaries found the Danish authorities and merchants as indisposed to favour their undertaking, as, in many instances, English officials have since proved. Obstacles of various kinds were placed in their way. Still, undismayed by the difficulties which surrounded them, and fortifying themselves by the study of the word of God, particularly of the Acts of the Apostles, and by prayer, these excellent men entered without delay on their arduous undertaking. Their first object was to acquire the knowledge of the Portuguese language, which, from its introduction two centuries before, was now generally understood by the natives, and then of the Tamul, the vernacular language of the country from Madras southward, and the greater part of the extremity of the peninsula, and of the north of Ceylon. Such was their zeal and

diligence, that in the course of a few months they had acquired a sufficient knowledge of both languages to enable them to catechise the native children in two schools which they had established, and which they supported out of their own slender funds. Ziegenbalg particularly devoted himself to the study of the Tamul ; and such was his extraordinary proficiency, that he not only acquired a very extensive acquaintance with the books written in that language on Hindoo mythology and history, but soon began to converse fluently with the natives on moral and religious subjects.

Nor was it long before some fruit was granted to him, in reward for his persevering labour. A young man of high caste, named Modaliapa, while assisting Ziegenbalg in acquiring the knowledge of Tamul, became gradually convinced of the errors of idolatry, and of the truth of the divine religion which he saw so admirably exemplified in him and his fellow-missionary. After much reflection and intercourse with these pious men, he at length delighted them by declaring that he was "willing to live and die with them ; desiring nothing more than a bare maintenance in this world, if he might but partake of the blessings and promises of the Gospel." When Dr. Buchanan visited Tranquebar, in 1806, precisely a century after this cheering event, he found in an apartment in Ziegenbalg's house the registers of the church, in which the name of this first heathen convert was inscribed. A circumstance of so unusual a kind, as the conversion of one of this rank, led to an invitation from the Rajah of Tanjore, who, like the Athenians, "desired to know what these things meant." The missionaries, however, were probably doubtful whether the same liberty of departure, as of entrance, would be assured to them, and they declined the Rajah's invitation.

A year had not expired when Ziegenbalg and his colleague were enabled to admit in the Christian Church by baptism several of their catechumens. This ordinance was administered in May 1707, in the Danish church at Tranquebar, on which occasion Ziegenbalg preached in Tamul on the conversion of the heathen, and the best method of diffusing the knowledge of the Gospel. A few days after-

wards they conferred on one of their converts the office of a catechist, to assist them in the instruction of his native countrymen ; and on the 14th of June, notwithstanding their slender means for such an undertaking, they commenced the building of a church for the use of the mission. Such was the blessing with which this pious design was attended, that with the assistance of those who were friendly, and even of some who were at first opposed to it, the building was completed in the month of August following, and consecrated in the presence of a large assembly, both of Christians, Heathens, and Mahomedans. This church was built of stone, and in the midst of the native population, a little out of the town. Here the missionaries regularly preached, both in Portuguese and Tamul, twice in every week ; and here, after baptizing some additional catechumens, and administering the holy communion, they laid the foundation of a numerous and flourishing church, composed of converts well prepared and instructed in the principles of the Gospel, and for the most part duly accrediting the sincerity of their Christian profession.

The instruction of the young, as in all well-conducted missions, formed a principal feature in the labours of these devoted men. Besides a school for the Tamul children, another was established for the children of the Portuguese. In a letter from Ziegenbalg to Dr. Lutkens he describes the ordinary occupations of a day. Passing from his early devotions to the explanation of Luther's catechism in Portuguese, he proceeded to the study of Tamul, and then to conversation and reading with a native poet, for the purpose of perfecting himself in that language. After some short refreshment and repose he catechised the children, then returned to the study of the Tamul, and afterwards joined in an exercise of piety with some German residents at Tranquebar. "All the evenings," he adds, "we converse with each other respecting our work, and the best means of advancing it. After supper I review the business of the day, and examine my own heart, and conclude with singing and prayer."

An exemplary life, however, was no protection from the opposition and enmity of the Danish governor. The

same dislike which so many English merchants and officials have shown, at various times, to the attempt of the conversion of the heathen, evidently actuated this officer; who, at one time, actually arrested and confined Ziegenbalg for several months, until the entire want of any justification for such a proceeding compelled him to release his prisoner. Still more than by this opposition, were the faith and patience of the missionaries tried by the failure of the expected aid from Europe. Two shipwrecks deprived them of remittances from Denmark; and it was with difficulty that, amidst the greatest self-denial, the work of the mission was still carried on. At last, however, in July, 1709, an important reinforcement arrived. Three new missionaries, Messrs. Grundler, Bæving, and Jordan, together with a considerable remittance of money, were landed at Tranquebar; and at the same time the opposition of the Governor was effectually checked, by a royal injunction to assist and encourage the missionaries to the utmost of his power.

The labours of Ziegenbalg and his colleagues became known about this time in England. Letters from the missionaries to a friend in London made the existence of the mission known; and as Prince George of Denmark was consort of the Queen of England, it became natural that a Danish mission in India should excite interest. Prince George was a member of the Society for promoting Christian Knowledge, then recently established; and when the communications from Tranquebar were laid before the Committee of that Society, assistance, both in books and money, was immediately voted; and a notice of the new mission was inserted in the Report of the Society for that year. Thus commenced that connexion between the Tranquebar mission and that Society, which has contributed in so important a manner to the extension of Christianity in India.

In the following year, 1710, Ziegenbalg paid a visit to Madras, to ascertain what prospect there might be of gaining access to the heathen, either by the way and in the neighbouring country, or in the town itself, with a view to their conversion to Christianity. The congregation at Tranque-

bar entreated him with tears not to quit them, or to return as soon as possible. At Chillumbrum, quitting the territory of Tanjore, he entered what were then the dominions of the Great Mogul, and proceeded to Porto Novo and Cuddalore, and from thence to Fort St. David's; and on the tenth day, having touched at St. Thomas's Mount, arrived at Madras in the evening. There he was kindly received by the Rev. Mr. Lewis, chaplain to the factory, with whom the Society for promoting Christian Knowledge were in correspondence on the subject of the Danish mission. During his stay at this place, Ziegenbalg made many inquiries respecting the religious wants of its inhabitants. "Madras," he writes, "is advantageously situated for spreading Christianity, if the English who command there would but second our endeavours, or join with us in propagating the Gospel in the East. I found here a letter from Mr. Boehm, wherein he gives us some hope that the English might perhaps be prevailed on in time to concern themselves in so promising and worthy a design."

The missionaries, now becoming familiar with the language of the country, were not long in calling to their aid the powerful agency of the press. From England they received an edition of the Portuguese New Testament, and a printing-press, with types and paper. From Germany they obtained a fount of Tamul characters. Ziegenbalg had commenced the translation of the New Testament into Tamul in 1708, so soon as he felt that he had acquired a sufficient knowledge of the language. The work was completed in 1711, but three years more were occupied in a careful revision, and in the printing; so that the year 1714 had arrived before it issued from the press.

"May God Almighty," said he, addressing the Society for promoting Christian Knowledge, on transmitting a copy of this translation, "prosper our labours by his heavenly blessing, and grant that his Holy Word, like an incorruptible seed, may be scattered among these nations, to preserve them from eternal destruction!"

The mission began now to assume a position of importance. A blessing from on high had manifestly rested upon it. The converts amounted to nearly three hundred, most

of whom had been admitted into the Church by baptism. The schools gave instruction to eighty children, most of whom were supported as well as taught ; and the schoolmasters, catechists, and other persons employed in the work, were more than twenty in number. Ziegenbalg felt a desire to make the extent and importance of the work known in Europe, and to remove, if possible, the difficulties arising from want of men and want of funds. With this view, he resolved at last on a visit to his supporters in Denmark, Germany, and England.

Resigning, therefore, to Grundler the charge of the mission, he left India in October, 1714, accompanied by a young native convert. He occupied his time on the voyage in translating a part of the Old Testament in Tamul ; and in forming a Tamul grammar, which was published at Halle in 1716. On the 1st of June, 1715, Ziegenbalg arrived at Bergen in Norway, from whence he proceeded to Stralsund, to present himself before his patron, the King of Denmark. After a gracious reception, he proceeded to Copenhagen, where he was cordially welcomed, and succeeded in effecting some important arrangements with the Danish East India Company. Next he visited Halle, to see his friend Professor Francke ; and while there he married a lady to whom he had long been attached. He reached England before the close of the year, and was presented to King George I. Dr. Wake, then Archbishop of Canterbury, and the Bishop of London, treated him with the highest consideration. He was introduced by them to the Society for promoting Christian Knowledge, from whom he received a liberal supply of paper, books, and money. The East India Directors having granted him a free passage, he embarked in one of their ships on the 4th of March, and arrived at Madras, on his return, on the 10th of August, 1716. Making but a short stay in Madras, Ziegenbalg soon rejoined his friend Grundler at Tranquebar, and resumed his accustomed labours. A school was immediately founded for the education of young natives, to be employed as catechists and schoolmasters ; and with the approbation of the Governor, they established, both at Madras and Cuddalore, Tamul and Portuguese schools.

In the following year a new church was erected in Tranquebar, the old one being converted into a school.

Ziegenbalg's labours were incessant, but they were soon to come to a close. In translations of the Scriptures, and of catechisms and tracts, and in missionary journeys and discussions, he was unremittingly employed; but in 1718, after only twelve years' labour, his constitution began to give way. He languished for a few months amidst great weakness and pain; and with a faint hope of relief from travelling, he commenced a journey along the coast. Having reached Cuddalore, he found his end approaching, and sent for his friend Grundler, to whom on his arrival he expressed the most humble yet exalted hope of heavenly happiness; and having received the holy communion, and requested a favourite Lutheran hymn to be sung, he expired in perfect peace, on the 23d of February, 1719, in the 36th year of his age, deeply lamented by his excellent colleague and the native converts, and esteemed and regretted even by the heathen themselves.

The name of Ziegenbalg will ever be honoured and revered among the friends of missions. He was the founder of a Christian church among the heathen; and he accomplished this great work, under the Divine blessing, by a faithful "following of the apostles." His simple piety, his unwearied zeal, his conciliatory manners, and his sound judgment, overcame in the end the most threatening obstacles; and it will never be forgotten, by future ages of the Church, that Swartz himself was only the worthy follower of Ziegenbalg.

His friend Grundler survived him little more than a year. And now the very existence of the mission would have been in danger, since Plutschö had already quitted India, had not the courage of the survivors been once more invigorated by the arrival of three new labourers from Europe. Messrs. Schultz, Dahl, and Keistenmacher, landed in the September following the death of Ziegenbalg, and in March, 1720, Grundler gave the mission into their care, and resigned his spirit into the hands of his Saviour; being interred in the Mission Church, by the side of his departed friend and colleague.

Schultz now became the superior of the Danish mission, and proved himself worthy of following his admirable predecessors. The severe losses which it had recently sustained, excited the hopes of its Roman Catholic adversaries in India that it must be abandoned, and awakened the apprehensions of many even of its European friends. But the piety and energy of Schultz and his fellow-missionaries were fully equal to this trying emergency. They laboured diligently in the acquisition of the native languages, in which they were soon able to catechize and preach; and instead of yielding to despondency, they enlarged the sphere of their labours. Aided by the liberal contributions of the Governors of Madras and Fort St. David, and of other friends both in India and Europe, they increased the number of their schools, and of their publications from the press, and resumed the visits of their predecessors to the neighbouring towns and villages. Within five years from the death of Ziegenbalg, one hundred and fifty converts were added to the Church.

In the year 1724, three additional missionaries, Messrs. Bosse, Pressier, and Walther, who had been selected by Professor Francke, and had sailed under the auspices of the Society for promoting Christian Knowledge, arrived at Tranquebar. They were charged with a letter to Mr. Schultz from Archbishop Wake, in which the venerable primate, after expressing his satisfaction at this augmentation of the mission, recommended him to select from the native converts those who might appear to be the best qualified, and to associate them, in case of necessity, in his evangelical labours. Such was the ardour of the new missionaries in the study of the Portuguese and Tamul languages, which they had commenced during the voyage to India, that within three months after their arrival they were able to enter upon their duties both as catechists and preachers.

Among the objects to which Schultz had directed his most earnest attention was the continuation of the translation of the Old Testament into Tamul, which Ziegenbalg had conducted only as far as the Book of Ruth. He commenced this arduous undertaking early in the year 1723,

and regularly devoted to it six hours every day. Schultz was well acquainted with the original Hebrew, and consulted most of the European versions. He was assisted by a learned Brahmin and other well-informed natives, and the translation underwent a careful revision by his colleagues. This important work was concluded in 1725, and the first part of it was immediately committed to the press. In 1727 the printing was completed, when the delight of presenting to the native converts the whole Bible in their own language, made him forget all the toil and pains which it had cost him; while, in common with every other labourer in this sacred service, he had been abundantly repaid during its progress by those copious communications of divine wisdom and strength, with which a more intimate acquaintance with the Word of God had enriched his mind.

It was in this same year, 1727, that Professor Francke, of Halle, who had contributed so materially to the establishment of the Travancore mission, departed to his rest. The Mission College at Copenhagen requested his son, who was afterwards the means of enlisting Swartz in the missionary service, to take his father's place, and to become the chief correspondent and agent in Germany of the Indian missions. George I., about the same time, addressed a letter of encouragement to the missionaries at Tranquebar; while the Society for promoting Christian Knowledge sent them paper for an edition of the Tamul Bible, and a considerable donation in money.

In the next year, under the recommendation of Mr. Schultz, the Society undertook the support of a mission at Madras. A house was purchased in the Black Town for the use of the mission, to which Schultz himself immediately removed. There he preached constantly in the Tamul, Telinga, and Portuguese languages; and, besides the superintendence of schools and other zealous labours, translated parts of the Bible, together with various tracts on religion, into Telinga and Hindostanee. The jealousy of the Roman Catholic priests, no less than of some native teachers, as in other places, excited considerable opposition, in some instances leading to open violence, against Schultz

himself, as well as some of the Madras converts ; but they were protected by the governor, their numbers gradually increased, and under the blessing of God the new mission prospered.

The Tranquebar mission, about this time, came into collision with the Romish priests in that neighbourhood. The simple truth of God's word, distributed in the native tongue, and explained in tracts and catechisms, could not but prove antagonistic to the errors of the Papal Church. Several important converts left the ranks of Rome, and joined the Mission Church. In the kingdom of Tanjore, a subaltern officer, in the service of the rajah, had been baptized in the Romish Church. Rajanaiken—for that was his name—was ardently desirous of religious knowledge, and he learned to read when he was about twenty-two years of age. Happening to visit an Hindoo of his acquaintance, he met with a copy of Ziegenbalg's Tamul translation of the Gospels. Delighted with what he read, he began to transcribe it for his own use, before he found that he might be allowed to keep it. Being in the neighbourhood of Tranquebar some time after, he met with one of the tracts circulated by the missionaries, and soon entered into correspondence with them. At last, on a visit to the missionaries, Rajanaiken became satisfied of the truth of the Gospel which they preached, and forthwith joined himself to their communion. So earnest was he in his love to the cause, that in the course of that year he succeeded in bringing three other converts to baptism.

A second adhesion of the same class soon took place. Surappen had been employed as a catechist under the Romish missionaries. Perceiving, on investigation, the purer character of Protestant Christianity, he sent his son to be instructed in the Tranquebar mission. This son, Sattianaden, proved an important acquisition to the mission. He soon brought fifteen natives to baptism ; and, receiving the necessary instruction, the missionaries determined on employing him as a catechist in Tanjore.

These circumstances, however, excited the greatest anger among the Roman Catholic priesthood, and they took the means which are common with them to compel,

by persecution, the return of the converts to their communion. With Surappen they were successful. Not so, however, with Rajanaiken or Sattianaden. These both withstood their efforts, met them in public discussion, endured such persecution as they could excite, and remained firm in their attachment to the Protestant faith. The conflict tended to excite the attention of the heathens and Mahomedans around, and increasing numbers resorted to Tranquebar for instruction. The missionaries even found it practicable to assume an aggressive posture. Mr. Pressier undertook a journey into Tanjore; and Mr. Schultz, with two companions, itinerated, preaching as he went along the coast of Coromandel.

The work thus becoming larger, and the prospects more hopeful, it was with pleasure that the missionaries received, in 1730, the reinforcement of three more coadjutors. Messrs. Worm and Reichsteig were added by the Danish Mission College, and Mr. Sartorius was sent out by the Society for promoting Christian Knowledge, and devoted to the service of the Madras mission. In 1731 Mr. Schultz received a kind and encouraging letter from the Archbishop of Canterbury, enclosing a donation of 420 pagodas. This aid enabled him to establish a second native school. In acknowledging his Grace's kindness, Mr. Schultz took courage to solicit from the London Society still further aid in prosecuting the mission. The Society responded by sending out Mr. John Ernest Giesler, of Halle, together with Mr. Cnoll, who was to act as physician to the mission.

Thus strengthened and encouraged, the missionaries proceeded to extend their operations. The number of converts being now considerable, they deemed it expedient to set over them one of their own countrymen, fitted for the office of the ministry by his personal piety, his talents, and his proved efficiency. They selected Aaron, a catechist who had been baptized and instructed by Ziegenbalg, and who had borne an exemplary character for many years. At the close of 1733, the missionaries of Tranquebar and Madras united in ordaining him to the ministerial office, according to the rites of the Lutheran Church.

Aaron was at this time about thirty-five years of age, and his long white pastoral robe, like that of the Syrian clergy, corresponded with the mild and amiable character of his appearance and manner. The mother and sister of Aaron had also embraced Christianity. The duty of the new minister was to preach and administer the sacraments alternately in a district of Tanjore, comprising several congregations of Christians; and such was the success with which he laboured, that in the course of the following year he had been the instrument of converting no less than fifty of his countrymen to the faith of the Gospel. The services of the catechists, particularly of Rajanaiken, had been at the same time eminently beneficial.

The Society for promoting Christian Knowledge now felt emboldened to give instructions for erecting a church and two schools at Madras; and the missionaries were even indulging a hope of extending their efforts to Bengal itself; but in 1735 their prospects were overclouded by the early death of two of their number, Messrs. Reichsteig and Worm. They died at Tranquebar within three weeks of each other, leaving their departing testimony to the value of the promises of the Gospel. This loss of necessity depressed the hopes and limited the efforts of the Tranquebar mission. Still the work of translation and printing went on unceasingly, and a Portuguese Bible, a Tamul and German Grammar, a History of the Church in Tamul, and the Tamul Dictionary, evinced the diligence of the remaining labourers.

The aid afforded to the mission by the London Society for promoting Christian Knowledge, amounted, in 1736, to 1500*l.*, and in the following year, to 1700*l.*, while the collections made in Germany, Denmark, &c., exceeded three thousand crowns.

The Governor of Fort St. George having promised his aid and countenance to a mission, Messrs. Sartorius and Giesler were encouraged to fix themselves at Cuddalore in 1737. The former of these labourers, however, was called to his rest in the following year; and Mr. Pressier, at Tranquebar, did not long survive him. Happily the loss which the missions thus sustained was in some mea-

sure repaired, by the accession of three new missionaries, Mr. Wiedebröck, and Messrs. Obuch and Kolhoff, who arrived from Halle in 1738. The next year brought also Mr. Kiernander, who had been a teacher in the Orphan-House at Halle, and who was recommended by Professor Francke to succeed Mr. Sartorius at Cuddalore. With him also came Messrs. Fabricius and Zegler, from the Mission College of Copenhagen, who were destined for Tranquebar. They brought with them thirteen chests, containing books and printing-paper, besides a supply of money for the missions.

In 1740 Mr. Schultz felt encouraged to commence a Tamul school, for the instruction of the children of heathen parents under a Christian schoolmaster. He began with eight youths, sons of merchants and traders of Cuddalore. Meanwhile the congregations at Tranquebar were daily growing in numbers, and at Cuddalore the mission under Mr. Giesler's care grew and prospered. At the close of this year a second catechist, Diego by name, was ordained to assist Aaron, who was becoming feeble, and required help in his ministerial labours.

The return to Europe of Mr. Schultz, who, in 1742, found it necessary, from ill health, to leave India, was a serious calamity to the mission. For more than twenty years he had guided its affairs with equal zeal, piety, and discretion. Mr. Fabricius supplied his place, with humble dependence on the grace and protection of the great Head of the Church, whose help he so deeply needed. In the following year the mission received from Professor Francke the important reinforcement of two more missionaries, Messrs. Klein and Breithaupt; and the same zealous friend also remitted, in the course of three years, donations amounting to 750*l.* to the London Committee, in aid of their efforts for the support of the Indian missions.

Aaron and Diego, the native preachers, were now actively engaged in preaching, from village to village, the Gospel of the grace of God, and numerous converts testified to their usefulness. In 1745 the vital powers of the elder of the two, Aaron, gave way, and he finished his course, lamented alike by the missionaries and by his fellow-

countrymen. Mr. Obuch, one of the Tranquebar missionaries, died about the same time. The following year war visited Madras, and the missions severely suffered. Fort St. George was compelled to surrender to the French invaders, the mission-house was destroyed, and the church converted into a magazine. Mr. Fabricius retired, with the children of the mission-school, to Pulicat, a Dutch settlement in the neighbourhood, where he experienced a kind and friendly reception. On the restoration of peace in 1748 he returned to Madras, and had assigned to him a spacious church at Vepery, in that neighbourhood, from which the Romish mission had been expelled for treasonable practices. The Romish church at Cuddalore was also given to Mr. Kiernander, for the use of the Society for promoting Christian Knowledge. Such was the position of affairs about the time when Mr. Swartz landed in India.

The mission at Tranquebar and its vicinity had now existed for rather more than forty years. In that time, as appears from the returns regularly made to the Mission College at Copenhagen, and to the Society for promoting Christian Knowledge in London, the number of converts in that neighbourhood had been nearly eight thousand, while in less than twenty years, from 1728 onwards, the converts at Madras and Cuddalore had been more than one thousand. The great majority of these were native Hindoos or their children; the converts from Mohammedism or Popery being comparatively few.

It is an important question, whether all this was *real*; or whether there was an eagerness to make converts, and a facility in their admission, which might deprive the missionary work of half its value. The best answer is found in the diligence, care, and fidelity with which the catechumens were instructed, examined, warned, and exhorted; as well as in the simple, earnest, self-denying faith of the missionaries themselves. "Their periodical reports," observes Dean Pearson, "afford many unquestionable proofs and most interesting memorials of the faith and piety of their converts, many examples of Christian virtue, and many instances of opposition and persecution "for righteousness' sake," sustained with a stedfastness, meekness, and patience, well

worthy of the purest ages of the Church, the genuineness and authenticity of which cannot fairly be doubted. Many a death-bed scene also is recorded in these reports, in which the dying Hindoo, and not unfrequently the female convert, expressed with intelligence, humility, and ardent gratitude, the heartfelt penitence, the holy dispositions, and the heavenly hopes of the true Christian. And besides the actual conversions they enumerated, the dispersion of the various translations of the Holy Scriptures, and the distribution of numerous tracts and treatises, printed at the Tranquebar press, tended to disseminate Christian knowledge and Christian principles, far beyond the narrow limits of the Protestant missions and their immediate vicinity, and to prepare the way for that more extensive diffusion of the Gospel in India, which we have happily lived to witness."

II.

SWARTZ AT TRANQUEBAR—HIS REMOVAL TO TRICHINOPOLY.

A.D. 1750—1766.

It was in November, 1750, within four months after his arrival in India, that Swartz preached his first sermon in Ziegenbalg's church, choosing for his text Matt. xi. 25-30, "*Come unto me, all ye that labour,*" &c. He had, doubtless, commenced the study of Tamul at Halle, and continued it on his voyage; but this early entrance into the highest missionary work is a striking proof both of his ardour and of his success. Having pointed out the invitation of Christ to all to come to him for the blessings of heavenly rest and peace, and observed that they could only be obtained in the order here prescribed by the Redeemer, he earnestly exhorted all who were present not to think lightly of this gracious offer; thus exhibiting, in his first address to the heathen, the very spirit of that Gospel which he was commissioned to proclaim, and which he continued unceasingly to recommend and to exemplify during his long and honourable career as a missionary in India.

In this sermon Swartz struck at once the key-note, which never ceased to vibrate from his lips, until he rested from his labours in the silent tomb. And, in truth, the purity and elevation of his theological system is the greatest wonder of his life.

For although God does in every age save some out of, or even in the midst of, corrupt and apostate churches, still, as a general rule, men rise or sink with the prevalent theology of their times. A learned doctor in an evil age, knows less than a well-instructed school-boy in days of

Gospel light. We wonder, therefore, when we meet with a man who is remarkably *above his age*. And such was Swartz.

For the period of his birth and education was, indeed, a gloomy one throughout Protestant Europe. It was just then that Bishop Butler wrote (A.D. 1736), "It is come to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious." It was of that period that Archbishop Secker wrote (A.D. 1738), that "An open and professed disregard to religion is become, through a variety of unhappy causes, the distinguishing character of the present age. Christianity is now ridiculed and railed at, with very little reserve, and the teachers of it without any at all. Regard to piety is strangely lost, even amongst persons that are otherwise tolerably serious." And we might expect to hear, that at such a period the pulpit was in a low and ineffective state. Bishop Horne (A.D. 1756) writes:—"There is a lamentable falling off from the old way of preaching and expounding the word of God." Another witness says:—"It was unquestionably the most unevangelical period that had ever occurred in this country since the Reformation." Bishop Warburton writes (A.D. 1753):—"Learning is, in England, in a most deplorable condition. The books which come out are either miserable common-place collections on the one hand, or extravagant whimsies and paradoxes on the other."

Nor was Germany in a much better condition. It is true that, towards the end of the seventeenth century, Francke and Spener had laboured, but their reception resembled that of Whitfield and Wesley in England. In 1690 Francke's lectures in Leipzig were prohibited by the Theological Faculty: in 1691 he was banished from Erfurt by an electoral rescript. He then removed to Glaucha, near Halle, where "he found the congregation in a very deplorable state. Not only was it entirely destitute of inward and vital religion, but also of outward morality and propriety of conduct." But here, also, his preaching soon excited opposition; the whole clerical body began to persecute, and an electoral commission was sent to Halle,

for the purpose of investigating the charges brought against him. In 1700 there followed another inquiry. Thus we learn that the teaching of Francke in Germany, like that of Whitfield in England, ran counter to the whole system of theology then prevalent.

And, indeed, it is here that we find the answer to the question we have asked, How came Swartz to be so far beyond his age? God had raised up Francke and "the pietists" in Germany, just as, soon after, he raised up Whitfield and "the methodists" in England. And when he would send forth into India a missionary of pure doctrine and exemplary life, it was from amongst this school that He selected him.

Dean Pearson has furnished us with specimens of Swartz's preaching, in the abstracts of four sermons found among his papers. Of these we copy the first two, which appear to have been preached on Christmas-day, from Luke ii. 1-14, the second lesson for the morning service.

"The most superficial consideration," observes the judicious preacher, "of this history will convince us of two remarkable circumstances respecting the birth of Jesus Christ. There is an intimation of the deepest humiliation of our Saviour, and there are at the same time very visible evidences of his greatness. Both circumstances must be considered; otherwise the birth of our Saviour will prove rather a stumbling-block to us, than a divine means of raising our hearts to gratitude and praise.

"Jesus came into the world for a most extraordinary purpose,—to save that which was lost,—to become the first-born, or head of the unhappy family of Adam. The consideration of this intention will clear up all our doubts, and convince us of the propriety of the humble circumstances in which he appeared; and none are, or ever will be, offended at his humiliation, but those who forget that they are sinners."

The first indication of our Saviour's humiliation to which Swartz refers, is the enrolment at Bethlehem, in pursuance of the decree of the Emperor Augustus, which

was a mortifying proof that the Jewish nation was no longer free, but that God had, as in ancient times, delivered his people into the hands of the Gentiles.

“If,” he says, “we heartily believe the true dignity of Jesus Christ, who was the Son of God, the Creator and Preserver of all things ; if we look upon him, as holy Scripture teaches us, as the heir of all things, and then consider how he appeared at Bethlehem, how his name was enrolled, we must acknowledge that he was made very low. The Son of God hid his glory, and condescended to be treated as the subject of a heathen emperor. ‘He took upon him the form of a servant,’ that we, as holy Zacharias prophesied, ‘might be saved from our enemies, and from the hand of all that hate us.’

“A second proof of our Saviour’s humiliation was his becoming a pilgrim, being born on a journey, as one who had no fixed habitation.

“Our first parents were placed in paradise, in the garden which God had planted for them. But Jesus was born as a pilgrim, at an inn, even in a stable, and laid in a manger, and thus became like ourselves, who were turned out of paradise into the desert of the world. This, as it is a striking proof of his humiliation, so is it of his immense love to mankind. He had deserved to be in the house of his Father, amidst the joyful acclamations and praises of angels ; but, moved with divine compassion, he chose our condition, that he might restore us to his Father’s house, even to a heavenly paradise. Again ; ‘He was born in the night.’ And what was our condition ? ‘Behold,’ says the prophet Isaiah, ‘darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee.’ Zacharias described in a similar manner the condition of the world at the coming of Christ, ‘as sitting in darkness and in the shadow of death.’ The Saviour appeared to procure for us ‘the light of life.’

“The poverty which he suffered from the day of his birth was another proof of our Lord’s deep humiliation. ‘There was no room for him in the inn.’ There was no

provision made for him. He came, but none regarded him. Heaven and earth belonged to him as their Maker and Lord; but, though infinitely rich, 'for our sakes he became poor, that we through his poverty might be made rich,'—rich in heavenly, and even in temporal blessings, as far as is consistent with the welfare of our souls.

"Oh, my brethren, here is a mirror of the transcendent love of your Redeemer! Look upon his poverty with the enlightened eye of faith, and how can you withstand his amazing love? Whatever blessings you enjoy, remember that you owe all to his meritorious poverty, by which he purchased for you all spiritual and temporal blessings. Lay, then, before him all your wants, trusting in his mediatorial power to supply them. You are poor, but behold, to those who acknowledge their poverty, and, sensible of their own inability to help themselves, hunger and thirst after righteousness, the riches of his grace are offered.

"At the same time I entreat you to use every blessing, whether spiritual or temporal, to the glory of your Redeemer. If, instead of thanking him for his bounty, you abuse it by rioting, drunkenness, and intemperance, how will you answer for such heinous ingratitude?

"Oh, that the view of our Saviour's humiliation might destroy all the seeds of pride in our souls! Oh, that it might be the divine means of bringing us to a true knowledge of ourselves, and consequently to a deep-rooted humility! Whoever cherishes pride is ignorant of his true condition; he denies the necessity of Christ's humiliation, and becomes an unbeliever, who has no share in the merits of his Redeemer.

"Let us then entreat God to work in our hearts true humility, from the consideration of that of our Lord, even from his very birth. Let us check all the sinful emotions of pride and haughtiness, and lay hold on the humility of Christ, as a part of the atonement made for our sins, that we may obtain pardon by it; and let us humbly thank and praise him for this his amazing love to mankind, in redeeming them from all the effects of their pride and self-exaltation.

"Having considered the proofs of the deep humiliation

which our blessed Redeemer suffered at his birth, let us now attend to the evidences of his dignity and greatness.

“These latter throw a most striking light upon the former, by teaching us how highly God was pleased with him, and, consequently, that the lowliness in which he appeared was not on account of himself, but only of his being our mediator and surety. These proofs of the greatness of our Saviour dispel all our doubts, cheer and strengthen our faith in him, and make him appear in his divine brightness and glory, removing all the offence which without them we might take at the lowly circumstances of his birth.

“The first testimony of the Redeemer’s greatness was the divine contrivance for gathering the whole nation of the Jews together. It is true, when we take a superficial view of it, we may think that there was nothing in the decree of Augustus which reflected honour upon the newborn Redeemer. But more mature consideration will convince us that the hand of Providence directed all these circumstances. Jesus was promised to the Jewish nation, as their king and deliverer from sin, from the power of the devil, and from eternal condemnation. It was, therefore, just and meet that the nation should be collected together at the time when their long-expected king appeared. Nor ought it to seem strange to us, since we know that God by his unsearchable wisdom orders all the occurrences of civil government to the purposes of his glory.

“A second proof of the dignity of Christ was the assembling of the angels, or children of heaven, to whom God manifested the riches of his mercy to a fallen world. The angels themselves were not so much concerned in the birth of Jesus as we are ; but still we find it filled their hearts with joy and adoration. And ought it not to have the same effect upon us ?

“Thirdly ; the birth of our Saviour was immediately manifested to mankind, and that by the command of God, though at first only to a few, namely, to the shepherds, who were watching over their flocks in the plains of Bethlehem. If you ask why the Gospel of Christ was not proclaimed first to the high-priest, scribes, and Pharisees, the

answer is plain ; because those priests were less qualified to receive the glad tidings of his birth. Their pride would have hindered them from perceiving the dignity of Jesus in the manger ; but the humble shepherds were better prepared for the reception of that Gospel, and, therefore, they were favoured with the intelligence of the new-born Saviour. ‘Wherefore,’ he saith, ‘God resisteth the proud, but giveth grace unto the humble.’

“Fourthly ; the messenger who was sent to publish the glad tidings of the birth of Jesus was an angel, who appeared in bright glory, speaking of him in a very lofty manner. ‘Fear not,’ said he, to the affrighted shepherds, ‘for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.’

“To-day God has begun to accomplish his divine promise concerning the salvation of mankind. The Saviour whom you stand in need of, and who has been promised by a merciful God, is Christ, who is able to save, being filled with the Holy Ghost ; and not only so, but he is the Lord, our Lord and yours : he is truly God.

“That which the angel thus spake to the praise of Christ was not of his own mind, but by the command of God. From the day of the Redeemer’s birth he began to glorify Jesus, in order to attract our hearts to trust in him.

“‘And suddenly a host’ of heavenly spirits appeared, and, fired with the love of God, sang praises to him, proclaiming the salvation which the Divine Redeemer was born to purchase. ‘Glory to God in the highest.’ Now is the blessed time when the glory of God, which has been concealed and darkened by sinful man, shall be illustrated. The glory of his mercy, holiness, righteousness, and truth, shall be displayed, not only by the doctrine, but by the sufferings and atonement of the Redeemer, to the intent that all mankind may fear and love him.

“‘And on earth, peace.’ Now is the time when peace, which men had lost by the fall, by which they became obnoxious to the wrath of God, shall be established by the Saviour, who came to bear the curse mankind had deserved, and to restore them to the favour and blessing of

the Almighty. A new foundation will thus be laid for their happiness. By the tidings of this peace mankind will be comforted, and induced to believe in God, to accept his grace, and to rejoice in him. 'Good will towards men.' As God will regard them with kindness, so will men begin to love God as their father. The image of God in which they were at first created will now be re-established.

"This is the purport of that angelic hymn which those children of heaven sang that very night when Christ was born, by which they joyfully proclaimed the unspeakable blessing which should be purchased by Jesus Christ, and by which God glorified him as the divine Redeemer of the world.

"Let us all, therefore, be animated to praise that blessed Saviour. His love towards mankind was truly great when he took upon him our nature. Our love to him should consequently be very lively, and show itself in all proper expressions. Let us draw near to him, adoring him for his inestimable loving-kindness ; and let us entreat him to grant us divine light, grace, and blessing, that by us, as always, so particularly on these days, God may be glorified, true peace and reconciliation with him may be enjoyed, and a filial disposition and obedience towards him may be excited in our hearts by the gracious operation of the Holy Spirit. Amen !"

The second sermon upon this passage of Scripture dwells chiefly on the angelic message and the anthem of the heavenly host.

"It was," he observes, "a most agreeable invitation to joy which was addressed by a heavenly messenger, first to the poor shepherds, and not only to them, but to all who are concerned in the wonderful event proclaimed by that angelic preacher.

"All mankind wish for joy—what pity is it that they too commonly mistake the true source and foundation of it! Let us consider them as disclosed in our text.

"The very first word spoken by the angel is a spring of joy. 'Fear not.' They were alarmed at the glory which

accompanied his appearance. This was a plain proof that they were of the race of sinners. Fear, or the apprehension of a threatening evil, is a sign that we have lost our original innocence. No sooner did our first parents sin, than a fearful apprehension of punishment seized them. It is true, a wise and gracious God may, and does, use and direct our fear as a method of awakening us from the impending storm ; but when we recur to its first origin, we must own it to be the sad effect of the fall. This fear we all feel, if we reflect on what passes in our hearts. Nay, even those who shamefully deny their Maker, saying, 'There is no God,' even they fear, and often where nothing is to be feared. So that all mankind are subject to this afflicting passion, because all are sinners.

"Is it not, therefore, matter of joy when a merciful God sends a messenger from heaven, and bids us restrain our fear? How reviving is such an exhortation! It testifies of the tenderly compassionate heart of God towards us. He beholds us afflicted with fear; but he has provided an effectual remedy for curing it, and restoring us to true serenity and peace of mind.

"Behold," said the angelic messenger, 'I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.' This is the Gospel, the very essence and marrow of it, which God designed for the effectual comfort of mankind.

"The person of Christ is described by the angel. He describes him as David did in the 110th Psalm; 'The Lord said unto my Lord.' So majestic and divine a person has been sent. Well might the prophet call upon the world to rejoice. Of this divine Person who was promised and foretold by the prophets, particularly by Isaiah, it is said that he is born,—that he left the throne of his majesty, and stooped very low to rescue us from our misery. This is the divine doctrine, which affords rich matter of the highest and purest joy,—that a Saviour has taken upon him our nature, and out of mere love to mankind is concerned in the highest degree for their salvation. Oh, what wonderful love must have been in the heart of our com-

passionate Redeemer ! Blessed are we who have so clear and certain an assurance of this astonishing transaction, with the distant light of which many pious kings and prophets were obliged to be contented, and in the prospect of which they rejoiced. How much more should we rejoice, who have so much better an opportunity of knowing the personal glory of our Redeemer !”

He next refers to the lowly and suffering condition in which the divine Redeemer appeared, as illustrating and aggrandising his love to mankind, and on which he had enlarged in the preceding sermon, and then proceeds to the grand intention of his coming :—

“There is not a sweeter name in heaven or earth than that of a Saviour. It is the source of all our peace and joy. The hymn sung by the angelic host contains nothing more nor less than the consolation comprised in that blessed name.

“‘Glory to God in the highest.’ Now has that most delightful period arrived, when God and his adorable attributes and perfections shall be manifested and glorified. The Saviour is born to vindicate the glory of the wisdom, holiness, veracity, and love of his heavenly Father, and at the same time to lay a solid foundation for the salvation of sinners. He is made obedient to the divine law, undertakes to endure its curse, and thus rescues mankind, and glorifies God. This was absolutely necessary. The knowledge of the mercy of God, without a deep impression of his holiness and justice, does not improve us, but rather tempts men to go on presumptuously in a course of sin. Look around you, my friends, and consider the reason of that general corruption which prevails amongst mankind, and you will find that the abuse of the divine mercy is one of its principal causes. Whereas, if we would devoutly consider the Gospel, we should be convinced that it displays at once the mercy, the holiness, and the justice of the Almighty.

“By this we perceive the divinity of the Gospel. It does not soothe us vainly, but if used impartially, it cures

us effectually. Consider it always in this light, and let the evidence of the divine holiness and justice, as displayed in the humiliation and sufferings of Jesus Christ, awaken us all to true repentance. Oh, let us not trifle with sin, but hate, resist, and oppose it, and that earnestly. Whoever does not abhor every sin, dishonours God, rejects his salvation, and frustrates the intention of the Redeemer's birth, turns his medicine into poison, and deprives himself of all the blessings which Jesus came to purchase. But every one who wishes to glorify God upon earth, will look upon the revelation of his glory in the nativity of Christ as a source of the purest joy.

“The second part of the angelic hymn, and consequently the second blessing of our Saviour's coming, is ‘Peace on earth.’ Peace consists in the disposition of the Almighty to forget the injuries done to his law, and to love, protect, and bless sinners. The meaning, therefore, of the angelic anthem is this. Now is that happy time come, when a solid foundation of peace between God and men shall be laid. Peace, which sinners had lost, shall and will be restored by that divine Saviour who has already begun to procure it. Rejoice in it, all ye who feel and lament your sinfulness, and fear lest a righteous God should frown upon you eternally. Behold and rejoice. It is Jesus who came from heaven to restore peace to you. Give not way, therefore, to despondency or anxiety. These glad tidings were published that you might enjoy peace. Do not think that you honour your Saviour by anxious fear. You honour him, indeed, by trusting and reposing in him confidently.

“But let me speak a word to those who desire peace, but look for it from their own virtues. Hear the divine Gospel proclaimed from heaven. ‘Peace on earth,’ and that through the Redeemer. He has made peace; he offers, he bestows that blessing. Do you reject this ‘Prince of peace?’ Then be assured you will never find it, either in time or eternity. Trust, therefore, no longer in yourselves, or your imperfect works; but come to the divine Saviour for pardon and peace. Remember the Jews of old, who desired righteousness and peace, but would not accept

them at the feet of Christ, but as the reward of their own merit, and take warning from their unhappiness. The price by which peace was purchased was not your imperfect, but the absolutely perfect obedience and sufferings of Jesus Christ, your surety. Blessed will you be, if in poverty of spirit you seek it where alone it is to be found; namely, in Him. Thousands of real Christians have experienced it. Oh, try to have the happy experience of it in your own hearts!

“The third part of the angelic hymn is, ‘Good will to or in men.’ For as the preceding clause declares the good will of God to us, this describes our good will both to God and one another. The meaning, I apprehend, is this. Now will men be rightly disposed towards God in consequence of the Redeemer, and of the love of God displayed in him. They will look upon God as their gracious Father, and will love and honour, trust and praise him. And being in that happy frame of mind they will love one another also, because God has loved them. This is the true spring of all godliness, justice, charity, and goodness. In and through Jesus Christ, and his redemption, the love of God and his infinite mercy to sinners are so clearly revealed, that every one who receives the glorious light of it into his heart, cannot but be made unspeakably happy by it; and as soon as man knows and tastes the loving-kindness of God to him, he begins to love him in return. The conclusion which St. John draws is very natural. ‘We love him because he first loved us.’ All that enmity which is naturally in our heart to God, arises particularly from want of true and saving knowledge of his love to us. Could the most wicked man be brought to a lively perception of that divine love of God towards him he would lay aside his enmity, adore God, and love him with all his heart. Could the heart of the most sensual man be filled with divine peace, so as even for a few moments to enjoy it, he would readily forsake, and disdainfully reject, all the temptations that were offered to draw him away from that sweet sense of the love of God. Oh, let us all seek that good will towards our divine Benefactor! Let us meditate upon his infinite love. Let us pray for his enlightening Spirit, and

for a comfortable sense of his loving-kindness to us, and so let us spend this feast, that we may rejoice in it after a godly manner. Let ours be Christian, not worldly joy. Rejoicing in Jesus will embitter to us all sensual and sinful mirth. For carnal joy and merriment dishonour God, and bring scandal upon that holy religion which we profess, and is, therefore, a high abuse of the glorious Gospel of Jesus.

“And as rejoicing in the benefits of the nativity of our Saviour will incline us to have a good will towards God, so will it render us kind and charitable to our neighbour. Did the Son of God love you so as to become poor for your sake? How should this incline your heart to love your poor neighbour, and to make him a partaker of your joy!

“In short, the joy which arises from the redemption of Jesus will make us truly a good, holy, and charitable people; it will make us happy, and all who live with us. May the Spirit of Jesus Christ work it in us to the honour of his name. Amen!”

It will be sufficiently clear to every well-informed reader, that these sermons, preached in the gloomy period of the middle of the last century, possess all the essential characteristics of the highest strains to which we are accustomed, in these brighter and more evangelical days. They are redolent of the One great Theme; the character and work of Christ; and hence they render credible that which we might otherwise receive with doubt,—the narrative of the success which always seems to have attended this great missionary’s labours.

But it was not in sermons only, or on public occasions, that Swartz showed the evangelical character of his religion. We take his private correspondence, and read a letter or two, written some years later than this period, to his intimate friend, Mr. Chambers.

“My dear Friend,—Five days ago I received your agreeable letter, and praise God for all the mercies he has bestowed on you in your journey, and on your arrival at Madras. I doubt not but he will multiply his favours according his wonted mercy. In your new station you

will need his gracious assistance. You have had some specimens of the Malabar people's sad art of evading truth, and of affirming lies with the boldest countenance. This little experience will help you in some respects, at least so far as to make you cautious.

"But our caution, what doth it avail, unassisted by divine grace? May the Spirit of Jesus Christ strengthen and comfort you every moment! What you write touching the clergyman, is doleful indeed. But, you know, that sort of people, when they refuse to accept of divine grace, have always been the worst of enemies to the promotion of the cause of Christ, as all history declares, and particularly that of the sufferings of Christ. I hear there is another lately arrived. O that he may be a disciple of the humble Jesus!

"Many people went from hence to Madras, white and black, to the court-martial, which seems now likely to take place. You are on the spot. May you be serviceable! I wish and pray a gracious God may help our friend to behave, in all circumstances, as a true disciple of the meek and holy Jesus. A great degree of true humility, denial of himself, presence of mind, in short, nothing less than divine grace, will be able to carry him through his present troubles with a clear and clean conscience. Pray often for him. We will here intreat the Lord likewise to glorify his name in this affair. * * * * *

"Farewell, my friend; and whenever you appear before the throne of Christ, remember your fellow-pilgrims at Trichinopoly. Salute in the Lord all our friends, particularly the Colonel and Mrs. Wood and the little ones."

"My dear Friend,—It is a long time since I received your kind letter. The evening hour which I used to spend in writing letters, as you know, I have spent a long time with Mr. U., who was more than once on the borders of eternity. Often he could hardly pronounce a word. I admonished him to repentance and faith in Jesus Christ. He was always glad to see me, and joined in prayer; nay, sometimes, at least once, he entreated me to pray with him. At present he is in a way of recovery, and I

think not —. I cannot write more ; since what passeth between a clergyman and a sick person ought not to be divulged. But O the heart of man ! So far I may tell you, that we were very plain. May God have mercy on him and us all ! The heart of man is fickle beyond expression. Christian stedfastness is a glorious grace springing from the enjoyment of the redemption. In proportion as we enjoy its precious fruits, particularly pardon and peace, we obtain confidence in God, and count all things but loss, that we may win Christ, and be found in him.

“ Concerning the palanquin, the carpenter would have gladly done it, but to this day I have not got a plank from Tranquebar, though they promised to send them as soon as they arrived from the Malabar coast, which would certainly be at the beginning of October. The bamboo I hope to get soon. Write me in your next how I shall send it you.

“ How do you go on in the Persian language ? Where do you live ? How is the new clergyman ? Have you not yet met with one who dares to be good at Madras ? Here at Trichinopoly is great coldness. Mrs. — and I are exactly as strangers. I have seen her twice or thrice at her house, but she takes care not to be molested. Every Monday there is a concert at her house, and daily more than one card-table. The altar-piece is finished. It is done, as they say, very well. In the Persian we have several passages ; as, ‘ I am the way, the truth, and the life ; no man cometh unto the Father, but by me.’ John, xvi. 23 ; John, xvii. 3. ‘ Thou shalt love the Lord thy God,’ &c. ‘ Go ye into all the world, and preach the Gospel to every creature.’ How is everything in the Colonel’s house carried on ? Can you see that they go forward in their pilgrimage ?

“ We think of you often in prayer. May Jesus Christ strengthen you to fight the good fight of faith, laying hold on eternal life !

We see here, the same simple-minded, earnest, devoted Christian. To a friend at Halle he gives the following still more confidential view of his state of mind :—

“With respect to my present circumstances, I feel constrained to bless God for the manifold mercies showered down in the past year upon me, the least of his servants, through Christ’s atonement and intercession. He has supported me day by day in the most gracious manner; he has instructed and reproved me by his Spirit; he has never left me without consolation—therefore ‘my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.’ Indeed I have the greatest cause for gratitude; for the Lord has regarded the low estate of his servant. My joy is not extravagant, but calm and abiding, and my great aim is to know that I am the Lord’s, through Christ, that I have found grace in his sight, that his peace rests upon me, that I can confidently approach him in prayer, and have a certain hope of eternal life; so that even days of sickness cannot deprive me of these consolations.

“Many of the Roman Catholics in this place acknowledge the superior advantages which the pure Gospel has over the confused doctrines and traditions of men; which, instead of relieving, only oppress the conscience. When I visit them in their houses, they listen to me gladly, and I affectionately invite them to convince themselves of the full, perfect, and sufficient sacrifice, oblation, and satisfaction, made by Christ for the sins of the whole world, as the foundation of their faith; and that, believing this, they may enjoy peace of conscience, and become partakers of the precious blessings obtained for them by his sufferings and death upon the cross. I point out to them what Jesus Christ himself has taught respecting the way which leadeth unto life, and how much the Romish Church has deviated from the pure doctrine of the Gospel. Father, let thy kingdom come! O send forth faithful labourers into thy harvest!”

Mr. Chambers, to whom the first of the above letters was addressed, himself gives us the following description of this exemplary missionary:—

“I had often heard mention of Mr. Swartz as a man of great zeal and piety, and of considerable attainments in

the languages of the country ; but as these accounts were in general given me by those who viewed the excellence of a religious character through the medium of popular prejudice, my ideas of him were very imperfect ; and as I myself had then scarcely any better rule of judging, a preconceived notion of great strictness and austerity had mixed itself with everything I had heard in his praise. The first sight of him, however, made a complete revolution in my mind as to this point. His garb, indeed, which was pretty well worn, seemed foreign and old-fashioned ; but in every other respect his appearance was the reverse of all that could be called forbidding or morose. Figure to yourself a stout well-made man, somewhat above the middle size, erect in his carriage and address, with a complexion rather dark, though healthy, black curled hair, and a manly, engaging countenance, expressive of unaffected candour, ingenuousness, and benevolence ; and you will have an idea of what Mr. Swartz appeared to be at first sight. During the intimacy which I had afterwards the happiness to contract with him, I learnt the following particulars of his past history."

Here Mr. Chambers briefly details the account which has been already more fully given of the birth and education of Swartz, of his employment as a tutor in the Orphan-House at Halle, and of the proposal made to him to become a missionary ; of the interesting deliberation of his father upon this important subject, his consent to the plan, and the departure of his son to England for the purpose of embarking for the East Indies. Mr. Chambers then proceeds as follows :—

" His first residence in India was at the Danish mission at Tranquebar, where he was initiated into the Tamul (improperly called the Malabar) language, which is the vernacular tongue of almost all the countries that are governed by the Nabob of Arcot. As this is the language of an ancient, wealthy, and sagacious people, who have cultivated their own learning assiduously, and have abounded in the arts of life from a remote antiquity, it is of course

of great extent, and its pronunciation is at the same time exceedingly difficult to Europeans. Mr. Swartz deeming it necessary, in order to converse with advantage with these people, to be well acquainted with their system of theology, whatever it was, spent five years, after he had attained some proficiency in their language, in reading their mythological books only. Hard and irksome as this task must have been to a devout mind, he has reaped this benefit from it, that he can at any time command the attention of the Malabars by allusions to their favourite books and histories, which he never fails to make subservient to the truth. He also learnt at Tranquebar the Portuguese tongue, particularly that dialect of it which is used by the Portuguese who are natives of India. The missionaries have found great numbers of these, in every place at which they have settled, ready to embrace the Protestant faith, or who having already embraced it, or been brought up in it as servants to Protestant masters, were in need of instruction and of pastors. Willing, therefore, to seek souls wherever they were to be found, they have all voluntarily added the study of Portuguese to that of Malabar, and preach and instruct in that language also.

“ Mr. Swartz, however, while engaged in these pursuits at Tranquebar, found his province there somewhat confined, and therefore sought and obtained permission to go and establish an English mission at Trichinopoly, where the Gospel had not hitherto been preached, at least not for a continuance. He was there happy in a correspondence and frequent intercourse with another young missionary named Dame, who was settled at Tanjore, and was as fervent and zealous as himself. The same spirit and the same pursuit soon drew them into the strictest bond of Christian friendship—the sublimest of all earthly affections. Their prayers, their labours, and their souls, were united in the same glorious and never-dying cause, for which they had both resigned all temporal prospects. But Mr. Swartz did not long enjoy this source of comfort; for being called once suddenly to see his friend, he hastened to Tanjore, and found him dead.

“ At Trichinopoly he had much to do, with very narrow

means. His whole income was ten pagodas per month, or about 48*l.* per annum; and he had no other fund for making a new establishment. I must here, however, observe, that though, computing at the usual rate of exchange, one hundred and twenty pagodas must be allowed to be equivalent to 48*l.*, yet if we estimate it according to the effective value of money in India and in England, it will not be equal to half that sum. I mean, that an European may live much better in England on 24*l.* per annum than he could in India for one hundred and twenty pagodas. Let us see, then, how he managed with this income. He obtained of the commanding officer, who, perhaps, was ordered to furnish him with quarters, a room in an old Gentoo building, which was just large enough to hold his bed and himself, and in which few men could stand upright. With this apartment he was contented. A dish of rice and vegetables, dressed after the manner of the natives, was what he could always sit cheerfully down to; and a piece of dimity dyed black, and other materials of the same homely sort, sufficed him for an annual supply of clothing. Thus easily provided as to temporalities, his only care was to 'do the work of an evangelist.' He preached to the natives incessantly, both in the town and in the villages around, and was not long without a congregation of converted Hindoos; and among them there were three or four who were capable of instructing others, whom he therefore entertained as catechists, and contrived to maintain out of his little income.

"But these were not his only labours at Trichinopoly. He found there a large English garrison without a chaplain; to these, also, he sought to be of service by every means in his power. The kindness of his heart and the unaffected simplicity of his manners, soon procured him a civil reception among them, and he improved this into an opportunity of gaining a knowledge of the English language, with which he was unacquainted at his first coming. After he had made, however, but a small proficiency in English, he undertook to read the service to the garrison on Sundays, and at the same time read them sermons from those of our English divines in whose writings he discovered an

evangelical spirit. But since he has attained a more perfect acquaintance with our language, he has proceeded to preach extempore, which I am told he still continues, and is enabled to command the utmost attention in his auditory."

We have introduced these letters without regard to chronology, in order that the reader may have, at once, a full portrait of this admirable missionary. We have placed him before the mind's eye, in his zeal, simplicity, self-denial, and ardent love to God and man. So qualified for his work, we shall not feel any wonder at the honour which God was pleased to put upon him.

His first year's labours in Tranquebar are sufficiently described in a letter to a friend in Halle, which is dated September 28, 1751, about fifteen months after his arrival in India :—

"The manifold kindness which you showed me in my university years, induces me to address a letter to you from this country; the more so, as it was you who first gave me a hint that I should, perhaps, be asked to go to India. When I think of this, and of the first distant preparations made by the Divine Providence, I praise and humbly thank the only wise God. It is also a sweet comfort to my heart that I am enabled to say, 'It is thou, O my God, who hast conducted me to these parts; I have not run hither of my own accord, but would rather have declined the call, if thy unseen hand had not retained me. O therefore help, and bestow upon me all necessary wisdom, grace, and strength, for this office!'

"My gracious God has already manifested so many proofs of his paternal love towards me, that I cannot but remember the word of the Lord Jesus, which he spake to upright Nathanael (John, i. 50), 'Thou shalt see greater things than these.' May the Lord give me grace, that, like Nathanael, I may use the proofs of divine goodness and mercy which I have hitherto experienced as a solid foundation for the strengthening and confirmation of my faith. If henceforth I do not behold the glory of God, then verily

unbelief will be the cause of it. At Nazareth, my Saviour did not many mighty works, because of their unbelief. Now, Lord, grant faith, and that a lively faith!

“But that you may know this from more special circumstances, and adore the name of the Lord with me, I shall mention some particulars. First, I humbly praise God that, during the year I have been here, he, notwithstanding all my imperfections, hath borne with me with great patience and forbearance, hath been daily nigh unto my soul, and hath kindly refreshed me. If I have not had the same enjoyments daily, the fault was on my own side. Now this goodness, long-suffering, and patience of our Lord, I shall account my salvation, according to St. Peter’s exhortation.

“As to external things, God has given me life and health, and has made the climate and the heat supportable; so that, though my breathing was sometimes oppressive, yet I have not been induced to complain. Praised be his name also for his gracious help! Whoever always reposes in the good and holy will of God, saves himself much trouble, and makes that supportable which an impatient and unsubdued self-will renders intolerable. May the Lord subdue this self-will more and more by the power of the cross of Christ!

“Concerning the language of this country, I frequently thought during the voyage—‘Behold, at Halle I learned Tamul three months, and I made but little progress; how much time will be required to learn that language, even though it be only so much as to be able to express myself intelligibly?’ But God has graciously removed this difficulty, which appeared to me so great; for after I had once preached, it became more and more easy.

“Soon after the commencement of the new year, I began a catechetical hour in the Tamul, or Malabar school, with the youngest lambs; and thus I learned to stammer with them. At the same time, I made almost daily excursions, and spoke with Christians and heathens, though, as may be easily conceived, poorly and falteringly. However, God helped me on from day to day.

“After I had thus practised reading and speaking for

nine months, I began the first preparation on the 26th of May, 1751, and finished it on the 2d of July, when I baptized most of the converts. Each of my brethren was occupied with preparing a small number for holy baptism. When, therefore, ten days afterwards, another party came, I began the second preparation on the 12th of July, and ended it in six weeks. With these souls I hope the Lord has not permitted me to labour in vain. How they now conduct themselves I cannot say, as the far greater part of them were from the country.

“The increase this year is very pleasing, consisting of four hundred in the Tamul congregation, including a hundred and fifty-nine children, partly of Christian, and partly of converted heathen, parents; though the real blessing does not amount to the whole of that number. God send forth faithful labourers, for the harvest is indeed great! Therefore help us, dear sir, to implore the Divine assistance.

“This short account I have given you, in humble praise of our gracious God. To him alone belongeth glory, but to us shame; and if we should even suffer ignominy and disgrace for the sake of Jesus, we are unworthy of so great an honour.”

These preparatory instructions for baptism formed a chief feature in the labours of the missionaries. The utmost care was taken during these exercises to ascertain, not only the religious knowledge, but the Christian dispositions of the professed converts. Those who were slow of apprehension, or the sincerity of whose views in embracing Christianity appeared doubtful, were deferred to the next preparation. This occurred with respect to two candidates on one of the occasions just mentioned, of whom one was found to be deficient in knowledge, and the other of too worldly a mind to be admitted into the Christian Church. The period of probation for baptism was sometimes extended to several months, that the missionaries might have a better opportunity of observing the moral character of the converts, and with respect to those who came from distant places, of obtaining information as to their previous conduct.

Another branch of the missionary work consisted in preaching excursions. The missionaries formed themselves into small parties, of four or five, who, attended by a few catechists, went into the neighbouring towns and villages, mingling with the natives, entering into discussion with them, and, wherever practicable, preaching the Gospel in the plainest manner. Various records have been preserved of conversations of this kind, a few of which may here be inserted.

A Hindoo merchant said to him, "God has created us to the end that we should know and serve him." This Swartz confirmed, and then added with regret, that although God had given him and many of his countrymen a knowledge of the end of their creation, yet they remained in idolatry, and thus, unhappily, never attained it. He then declared the doctrine of Christ, and pointed Him out as the only way to the true and saving knowledge of God.

Another wealthy old merchant, who understood Danish, English, and French, said to him, "Sir, be not displeased; I wish to ask you a question. Do all Europeans speak like you?" Swartz replied, that all Europeans were not true Christians; but that there were many who were really so, and who sincerely prayed for the Hindoos that they might become acquainted with Jesus Christ. "You astonish me," said he; "for, from what we daily observe and experience, we cannot but think Europeans, with but few exceptions, to be self-interested, incontinent, proud, full of illiberal contempt and prejudice against us Hindoos, and even against their own religion, especially the higher classes. So at least I have found it with the majority of those with whom I have had any intercourse."

This is a reproach which has been but too justly thrown upon Europeans by the unenlightened natives of India, and has ever formed one of the most powerful obstacles to their conversion to Christianity. It is, however, a reproach which, though still too frequently deserved, has of late years been considerably removed by the improved character and conduct of our own countrymen; more particularly in stations of influence and authority. May it daily become less merited!

Swartz one day met a Hindoo dancing-master, with his female pupil, and told them, that no unholy persons shall enter into the kingdom of heaven. "Alas, sir!" said the poor girl, "in that case hardly any European will ever enter it;" and passed on.

Having asked a Pandaram, or Hindoo devotee, who carried about an idol, why he did so; "For my support," said he. Swartz reproved him for his baseness, and inquired the name of his idol. He replied by a Tamul word, signifying, "He that removes evil." Upon this, the missionary spoke to him of Jesus, as the only Saviour who took away the sins of the world.

A Hindoo pretended that he and his countrymen worshipped the same God as the Christians did, only under other names. Swartz replied, "The true God must possess divine perfections; such as supreme wisdom, omniscience, omnipotence, holiness, justice. Now, nothing of this is found in your divinities; but, by your own records, ignorance, impurity, cruelty. How can it be said of such that they are gods? You have a proverb, that where sin is, there is no excellence. Now you acknowledge the practices ascribed to your gods to be sinful; consequently, by your own confession, they are unworthy of the name." "That is very true," said the Hindoo; "but if we receive even what is false, and think it to be true in our heart, it is done to us according to our faith." "How can you adopt," answered Swartz, "a sophism, which you yourselves, on other occasions, reject? You are accustomed to say, 'If one write the word sugar, and then lick his finger, it will not on that account become sweet, though he believe it ever so firmly.'"

A native objected, "Show us any one who has embraced your religion, and has been actually saved, and we will believe you." Swartz answered, in the spirit of Abraham's reply in the parable of the rich man and Lazarus, "God has given you his word—prove and examine it. Such an evidence as you require is not the appointed way of becoming convinced of the truth; for the devil can transform himself into an angel of light."

Another observed, "I am surprised to hear you say,

that if we forsake Paganism our souls will be happy, and that if we do not, God will punish us. What is the soul? A breath, which, when it has left the body, is blown away with other winds. You may perceive this by our holding the hand to a dying person's mouth, to feel whether there is yet breath. If there be, life is still in him. Thus breath and the soul are one and the same thing. Who then can say that wind shall be punished? What is God? Can he be seen? He is the universe. I die:—that means nothing more than that my body is resolved into its original elements—water, fire, earth, air. But the existence of such a spirit within me as you speak of, I believe not. Where is it when I sleep, when I see no one, or though one touch me, I do not feel it?" Swartz replied to each point. He reminded the objector of the operations of the soul, such as thinking, judging, determining; and asked, whether wind was capable of these? whether he could not by this perceive that he had a soul, which is a real being, endowed with understanding and will, and which is therefore susceptible of sorrow, anxiety, and pain? He next explained the doctrine of the resurrection. This man expressed, without reserve, the doubts which other heathens entertain; from which it appears that the errors of Spinoza are not unknown in India. Indeed they are not new, having been long since noticed and refuted in Eccles. iii. 19-21, and in the Book of Wisdom, ii. 1-3.

A heathen said to Swartz, "If I become a Christian, how shall I be maintained?" He replied, "Work and pray." The Gospel of St. Matthew was given to him, and on his first opening it, he lighted on the passage, chap. vi. 31-33. "Take no thought, saying, What shall we eat, &c., for after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." This singular coincidence made a deep impression.

A Hindoo inquired whether there were any worldly advantages, such as money or rice, to be gained by embracing our religion. Swartz lamented his earthly mind

and informed him that the missionaries were not come to support the idle, but to show to all the way to obtain incorruptible blessings. Another said, "If I become a Christian, I shall be called an apostate, who has crept into another caste." Swartz told him, that heathens and unbelievers belonged to the caste of the devil; but that the family of God, into which those are adopted who believe the Gospel, is "a chosen generation, a royal priesthood; a peculiar people."

Thus passed 1751 and 1752. Four or five successive preparations for baptism were held, and several excursions were made into the surrounding country. In the following year, 1753, Swartz writes as follows to Dr. Struensee, the Professor of Divinity at Halle:—

"Concerning my poor labours, I usually employ myself in the morning with the school children; and when I am preparing a small party for baptism, that is also done in the forenoon. In the afternoon, Mondays excepted, I commonly go out to the villages, to visit the Christians in their cottages, and to converse with heathens.

"The enclosed Annual Report will exhibit to you the present external state of the mission. This year Satan, by his raging, endeavoured to excite the fears of the Christians, by which many heathens were no doubt deterred from embracing the Gospel. For towards the end of April last, a dissension arose between the Papists and heathens in Tanjore, on account of some usages. The rajah having been informed of it, treated the Roman Catholics with great severity; upon which many of them renounced Christianity, both verbally and in writing. Since that time, the Romish Christians in the Tanjore country have been roughly handled: in which sufferings our Christians have also been made to share in several places, though not so severely as the Papists in Tanjore. May our faithful God arm us with grace, resolution, and strength!

"In July a captain of the Danish navy was sent as an envoy to Tanjore, on which occasion Mr. Wiedebrœck, at the captain's earnest request, accompanied him, and had

an opportunity of announcing the Gospel of Christ, both in the country and in the residence itself, without hindrance. May God grant a permanent blessing upon it !”

In 1754, on the 18th of February, two of the missionaries, Swartz and Kohlhoff, set out on foot to visit Cuddalore. Two other missionaries accompanied them a few miles on their way, and united with them in prayer at parting. They supped and slept at the house of a Hindoo merchant, who civilly received their exhortations to himself and his family. The following morning they proceeded on their journey, and delivered a lecture on the Atonement at a place where several Christians were assembled, with a concluding address to the surrounding heathen. On the next day, they represented to the Brahmins and others, in front of a pagoda at Sembankudi, the absurdity and fatal consequences of idolatry, and in the evening reached Tirucottah, where they lodged at the commanding officer's, who was very kind to them, and accommodated them with a boat to carry them down the river and across the Coleroon, and afterwards a catamaran over another river, which saved them from passing through a desert and swampy forest. The boatmen refused to hear anything of Christianity ; but stopping for refreshment in a wood, several Hindoos, and Mahomedans, and a Roman Catholic native, came round them, to whom they announced the only true God, and Jesus the only Mediator and Redeemer. A robber, one of whose feet had been struck off by the headsman of Chillumbrum, begged a plaster, which the missionaries gave him, with a direction to the only Physician of the soul for the healing of his spiritual wounds. The Romish Christian made himself known in private, but was admonished of the duty of openly confessing Christ before men ; and when he urged the difficulty of doing this in India, he was reminded of our Lord's words, Matt. x. 32, 33. On their way many were exhorted, and tracts were distributed. One man said, “We follow our rulers.” “Then,” replied the missionaries, “follow God. He is the Supreme Ruler of us all.”

Arriving at the Porto Novo river, they were met by Mr. Hutteman, and by Mr. Van Eck, the Dutch superior, who

took them to his house. On the 23d, they travelled the whole way to Cuddalore along the sea-shore. A merchant of high rank in his caste, but reduced in circumstances, followed them from Porto Novo, and offered to become a Christian ; but his views appearing to be interested, he was admonished to be sincere. At noon they addressed some Hindoos at a choultry, particularly some Byragees, a caste of professed and importunate beggars, and pointed out to some fishermen how they were entangled in the net of Satan, and by whom they might be rescued. Towards evening, Mr. Kiermander met them near Chetty-Cupam. Having strengthened each other in the Lord, they proceeded up the river in a boat, and arrived safely at the Mission House at Cuddalore. There they united in prayer to Almighty God, their reconciled Father in Christ, laid their own wants and the general distress, humbly yet confidently before him, and implored a blessing upon themselves, their brethren, and their work. They then visited a sick Portuguese schoolmaster, and conversed with the catechists, and several members of the congregation. A number of Christians having come from the country for the succeeding day's service, they explained to them the Lord's Prayer, and the form of general confession, by way of question and answer. They closed this busy day by visiting the school and some of the mission servants.

The next day being Quinquagesima Sunday, Mr. Swartz preached in the morning in Tamul, on Luke, xviii. 31, on the necessity of Christ's sufferings, and Mr. Kohlhoff in the afternoon in Portuguese, during which service, the morning sermon was repeated in the Tamul school.

On Monday they conversed with the native Christians who were returning into the country ; and exhorted them to "keep the word of God" which they had heard, and to walk worthy of it. They again visited the sick schoolmaster, and reminded him how necessary it was to be well assured of one's state, in order to be peaceful in death.

It had been usual from the commencement of the mission at Tranquebar, for the missionaries to hold, on Tuesday in every week, a pastoral conference on some passage of

Scripture, for mutual edification and encouragement. This pious custom, Messrs. Kohlhoff and Swartz did not omit during their present excursion, but from ten to twelve on the 26th held what they called a *colloquium biblicum* with their brethren at Cuddalore, on Acts, x. 36, 37; taking occasion, from that animating passage, to exhort each other to courage and perseverance in the great work of "preaching peace" to the Gentiles by Jesus Christ. In the afternoon, they visited by water two villages of fishermen, situated to the east of Cuddalore, between the river and the sea, and observing that the hours struck at the mission church were distinctly heard on their island, they represented to them the duty of listening to the word of salvation, which the goodness of God had thus brought so near to them.

On the 27th of February, the two missionaries, accompanied by their brethren of Cuddalore, proceeded to a small neighbouring town, and sitting down in a choultry conversed with the natives who collected round them on the acknowledged earthly origin, and base and unworthy character of their pretended divinities, and urged the unprofitable nature of their idolatry, and the peace, purity, and immortal hope resulting from the faith of the Gospel. Several succeeding days were thus occupied, either in exhortations to the heathen or to the native Christians, the catechists, the school-children, and their teachers.

Having, at the request of their brethren, consented to remain two days longer at Cuddalore, they assisted at the weekly conference, the object of which was thus stated by the founder of the mission, Ziegenbalg.

"The weekly conference, which we hold every Friday with all the labourers, is of the greatest utility in keeping the mission work in order. For on that day in the forenoon, we pray to God for wisdom and counsel, and each relates how he has been employed, or what has occurred in the congregations and schools, and in the printing and bookbinding offices, and in the private houses. Here everything which might occasion disorder or detriment is adjusted, and those means are adopted which may best promote the general good. The conference being ended, the Portuguese and Tamul assistants make a report of their

labours, and of whatever may be wanting, that as far as possible it may be supplied."

This useful practice was regularly observed during nearly the first century of the mission, when, for some reasons which do not appear, it was discontinued.

The weekly conference being closed, Messrs. Kohlhoff and Swartz went down the river to a tirkera, or Moorish hermitage, where, amongst others, they addressed a fakir, or Mahomedan mendicant, to whom the nabob had given the place and the surrounding grounds. He acknowledged that he had three wives and four-and-twenty children, and that he was much addicted to the use of intoxicating drugs. With this man they urged the base and licentious character of Mahomedanism, and the superiority of Christian principles; he admitted the truth of their representations, and promised to visit them at Cuddalore.

On the 5th of March, the four missionaries again held a biblical conference on Acts, x. 38, in which they encouraged each other humbly and earnestly to implore the communication of the Holy Spirit, that in the power of that divine grace they might, after the example of their heavenly Master, "go about doing good." Swartz concluded with an impressive prayer, that the Lord would vouchsafe to them a permanent blessing from that hour; that according to his promise he would fill them, their brethren, and all their fellow-labourers, with his Spirit, for the sake of the great Mediator and Saviour; that he would preserve them from venturing on any service relying on their own strength, but that they might go forth in his power, that thus labouring they might never want all necessary light, strength, and blessing.

Early the next day, the four missionaries again united in thanksgiving and prayer; and in the strength of their Redeemer entered into a covenant to be his, to serve him with all their heart, and thenceforward with renewed energy to preach the Gospel to the poor Gentiles around them. "Now," said Swartz, "the Lord has heard what we have spoken before him. May he give us light, life, strength, and prosperity!" The Cuddalore brethren accompanied him and Mr. Kohlhoff a few miles, and then

separated after a cordial farewell, and wishing them abundant grace and blessing.

On their return to Tranquebar they had frequent opportunities of scattering the good seed of the word of God among Peons in the Dutch service, and Hindoos and Mahomedans from the neighbouring towns. Most of these were fishermen, of which class of natives, though there are many who have become Roman Catholics in the south of the peninsula, few have ever been converted by the Protestants. The two missionaries, in brief, and sometimes in longer addresses, declared the nature of the true God, and the vanity of idols, the misery of sin, the inefficiency of Pagan ceremonies, and particularly of bathing in the sea, to which many whom they met were resorting, and the only effectual atonement of the Cross. To those who made inquiries or urged objections, they gave suitable and often satisfactory replies, and received promises of farther attention to their instructions. To some Romish Christians they pointed out the errors of image-worship and of purgatory, and exhorted them to repentance, faith, and true godliness; and finding at one place at which they rested some Protestant converts, they preached to them, inquired as to their domestic devotions, and reproved the negligent.

On the 9th they were met by one of their Tranquebar brethren, and on approaching the Mission House, the Tamul school children welcomed them by singing a metrical version of Ecclesiasticus, i. 22-24, "Now let us praise the Lord," which is in universal use among Protestants on the continent. The missionaries blessed the children, and shortly afterwards their remaining brethren met them, and united with them and with several officers of the Danish troops at Tranquebar in the following devout and fervent thanksgiving and prayer offered up by Mr. Swartz.

"Praised be thy name, O Lord, in profound humility, for all the grace, protection, and blessing which, during the whole of our journey, thou hast graciously bestowed upon us of thine undeserved mercy, for the sake of Christ our Mediator! May the seed of thy word, which we thy poor servants have sowed on our journey, spring up and produce abundant fruit, that we, and those who have received

the word into their hearts, may praise and adore thy goodness to all eternity! May the union with our brethren at Cuddalore, which has been renewed afresh in thy sacred presence, be productive of abundant blessing! Our supplications, which we have jointly brought before thy footstool, with regard to ourselves and the flock entrusted to us, vouchsafe graciously to hear, and to let us perceive it, for the strengthening of our faith. And thus begin anew to bless us, and to prosper the work of our hands. Yea, prosper thou our handiwork, O Lord, for the sake of Christ, and of his bitter sufferings and death! Amen."

A letter from Swartz to Professor Francke, dated Oct. 17, 1755, gives us an affecting and interesting picture of the missionary's state of mind:—

"Blessed be the God and Father of our Lord Jesus Christ, the God of all true consolation, salvation, and life, who mercifully and gloriously helpeth us in all trouble! He is a God that delighteth in our life, a God that humbleth that he may exalt us, that maketh us to feel our wretchedness that he may thoroughly save us from it. My soul, magnify the Lord!

"The distress of the Christian congregation, and the insensibility of the heathen to the word of God, often grievously afflict my soul, which is not yet experienced in the ways of truth. However, I strive as well as I am enabled by the Spirit of Jesus Christ, to cast this burden upon him that is mighty to help, and delights to bow down to us in mercy, that we may not remain and sink in trouble. The words of Christ from Isaiah, xlix. 4, often occur to my mind. 'Then I said, I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God.' But, indeed, the following verse ought to allay all grief, and to bind the sorrowful heart to the word of the divine promise. The unwearied patience and mercy of God in working upon my own soul also greatly comforts me, when he saith within me, 'Tell it once more—go, announce it both to Christians and heathens; for thou thy-

self also wert sometimes foolish, disobedient, deceived, serving divers lusts and pleasures; and yet in that most corrupt condition, deserving wrath and death, a merciful God hath wrought in thee for Christ's sake, and waited for thy conversion, not a few, but many years—now learn thou also to wait patiently in hope. Now, my heart, mind, thoughts, desires, designs, and all my will be altogether offered up to the will of my heavenly Father. Not my will, but thine be done! Yea, let thy kingdom come, in India also, to myself and to others!

“As to outward circumstances, a gracious God hath paternally preserved me, and amidst bodily weakness mightily supported me. Let my God only give me that which Paul was enabled cheerfully to say, 2 Cor. v. 1, ‘We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens!’

“I shall waive a particular account of the circumstances and concerns of the mission, since the most important points are contained in our common letter. I only mention my heartfelt joy on account of the wonderfully kind providence of God, that he blessed us on the 1st of July last with a new fellow-labourer and brother, Mr. Peter Dame, in whom the mind of Christ is so pleasingly conspicuous. As we little expected this, it hath caused us the greater joy. In the Christmas holidays he will, by the Divine blessing, deliver a testimony to Christ before the congregation. Now, may a gracious God grant that he may prove abundantly successful.

“C. F. SWARTZ.”

At this period there were resident at Tranquebar as many as eight missionaries, the largest number the mission ever possessed. But in September, 1756, Mr. Poltzenhagen visited the Nicobar islands, where illness terminated his life, and deprived the mission of a valuable labourer.

The French, who had been for some time carrying on hostilities with the English in India, began now to indulge hopes of entire success. This encouraged the Romish priests to threaten the native Protestant converts, and

even to commit some acts of violence. Besides which, a dispute with the Rajah of Tanjore led to an incursion into the Danish territory, in which the mission-church at Poreciar suffered injury. The missionaries, however, celebrated the 9th of July, 1756, as a jubilee—the anniversary of the day on which, fifty years before, their predecessors landed on the shores of India. In this year, also, three Mahomedan converts were baptized at Vepery, the first of that class which had owned the power of the Gospel on the coast of Coromandel.

In 1757 Mr. Kohlhoff was called to Seringham, to visit a sick German officer in the French service. While there he had several opportunities of addressing the Brahmins in the Great Pagoda, as well as at Trichinopoly, then garrisoned by the English. From this latter place he proceeded to Tanjore, where he preached both to European and native Christians, and held a conference with one of the rajah's ministers, to whom he explained the truths of the Gospel.

Towards the close of this year Mr. Swartz writes to a friend in Europe in the following strain :—

“ In my ministerial functions no variation has taken place, except that I have been upwards of nine months in the late Mr. Poltzenhagen's house, and have had the instruction of the Portuguese school and congregation. The Lord lay his blessing on it ! This is certain, and I learn it daily, that neither is he that planteth anything, neither he that watereth, but God that giveth the increase. He who, altogether despairing of himself and his own strength, goes out in all humility with prayer and supplication, seeks that which is lost, and then waits for the former and the latter rain from the Lord, he receiveth blessing of God, and is preserved from much disquietude. And although the blessing is not instantly visible, yet God awakeneth the heart, and enableth us to say, ‘ At thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes.’ This text I remember frequently, especially as it is that on which I preached my first sermon at the University ; and by

means of which God has produced in me poverty of spirit, and at the same time a filial reliance on his word. May he teach it me more and more, and inculcate it by his Spirit! It was only yesterday, as Mr. Dame and I were observing the obstinacy of the poor pagans, we spoke on this subject, and excited each other to look off from ourselves to God."

The next year, 1758, Mr. Swartz, in company with Mr. Kohlhoff, paid a visit to Negapatam, about twenty miles south of Tranquebar. As they went, they assembled the native Christians wherever they could be found, and addressed them on the Gospel for the day, or the Creed, or the Lord's Prayer, being the subjects most likely to be understood by them. During the week that they remained at Negapatam, they were continually occupied with various religious services; preaching in Tamul and in Portuguese, and also in German, to about two hundred of their own countrymen. One fruit of this visit to that settlement was, the erection of a mission church for the native Christians; which the Governor promised to build, and which was actually completed in less than a year afterwards.

This visit to Negapatam proved so acceptable to the German Protestants at that place, that at their earnest request Mr. Swartz, with Mr. Klein, made a second journey to that settlement in the month of April following. They were met by the two native catechists, and by several European gentlemen, and conducted to Negapatam. There they spent another week, preaching on the most important and impressive subjects, chiefly in German, but two or three times also in Portuguese and Tamul, to the native converts. They administered the sacrament, distributed books and tracts of piety and devotion, and departed, rejoicing at the evident proofs afforded by many of every class, of their cordial reception of the word of God. At the close of their farewell discourses, the Europeans made a collection for the poor at Tranquebar, amounting to upwards of thirty-two pagodas, the greater part of which was contributed by the Dutch soldiers.

Returning from Negapatam, Mr. Swartz met the cate-

chists, at the monthly meeting which was usually held, to receive their reports, and to give them counsel and exhortation ; when he addressed them from 1 Cor. xv. 10, "By the grace of God I am what I am," from which striking example of the apostle, he represented to them humility as an essential and most important quality in every Christian teacher, leading him to entertain the lowliest thoughts of himself, and at the same time to value and depend on the grace of God in Christ Jesus above all things.

The year 1758 was one of peril to the missions, and, indeed, to the British power in India. Towards the end of April the French landed troops near Fort David, which, being joined by a detachment from Pondicherry, seized upon the whole country in that vicinity. On the 1st of May they approached Cuddalore, which soon capitulated. Providentially, the German officer, whom Mr. Kohlhoff had visited at Seringham, was with the force, and had given his men orders to protect the missionaries. The next day, the commander, Count Lally, visited the mission, and after conversing with the missionaries, gave them passports, and granted boats for the transport of their goods.

On the 8th they arrived at Tranquebar, where houses were assigned to them by their brethren : the native Christians were lodged for the present in the paper-mill at Poreiar, and the Cuddalore children were received into the Tamul school. The two missionaries insisting on taking a share in the labours at Tranquebar, Mr. Kiernander assisted in the Portuguese, and Mr. Huttman in the Malabar congregations.

The early departure of the missionaries and their converts from Cuddalore, appears to have been highly providential. Several Jesuits from Pondicherry, with a party of their followers, arrived the next day ; and on finding they had escaped, expressed their disappointment, as well as great displeasure against Count Lally for having granted them a safe dismissal.

Most of the native converts having left Cuddalore, some having retired to Tranquebar, and others to Madras, Mr. Kiernander perceived no immediate prospect of being able to return to his former station, and in consequence

felt it to be his duty to engage in some new sphere of labour. After mature reflection and consultation with his brethren, it was resolved that he should endeavour to establish a mission in Bengal. For this purpose he proceeded to Calcutta in September, 1758; and notwithstanding many difficulties and discouragements, he laboured there for some years with exemplary piety and diligence, and with considerable success. Mr. Hutteman remained at Tranquebar till September, 1760, when he returned and resumed his labours at Cuddalore, which had been retaken by the British army. There, among other instances of the Divine blessing upon his ministry, he was the instrument of converting a Pandaram of the highest caste, and of great respectability and learning, in Tanjore. The account of this distinguished convert, written by himself, together with the remonstrance of his brethren of the college of Pandarams, of which he had been a member, and his energetic and truly Christian reply, are contained in the reports of the Society for promoting Christian Knowledge for the year 1765. By one of the biographers of Swartz, this conversion has been erroneously attributed to him, instead of his excellent friend Mr. Hutteman, to whom, under God, this honour is due.

In November, Count Lally approached Madras, and on the 6th of December he began to invest it. On the 12th the French army advanced, and the English forces retreated into the fort. The Mahomedan cavalry, in the French service, now forced their way into the mission-house and church, and began to plunder. In the evening the missionaries obtained a protection from Count Lally; but it was now too late; furniture, books, utensils, clothes, had all disappeared. Some benevolent friends at Fort St. George kindly sent Messrs. Fabricius and Breithaupt a present of money, linen, and clothing; and thus the providence of God watched over them and supplied their wants.

On the 14th of December the French army defiled past the mission-house towards the northern suburb of Madras, compelling two youths of the Christian congregation to accompany them as guides. A strong detachment from the fort here attacked the French, but the English were

repulsed with considerable loss. The French plundered the Black Town, and commenced the siege of Fort St. George. To avoid the difficulties and dangers attending such a scene, the missionaries, about Christmas, together with many of their converts, left Madras, and proceeded to Pulicat, where they were hospitably received by the Dutch authorities. In the mean time, Count Lally urged the siege of Madras with the feeble means which he possessed, and about the middle of February, 1759, a breach having been made in the walls, notwithstanding the utmost efforts of the Governor Pigot, and the English commander, the veteran Major Lawrence, preparations were making for the assault; when, on the 16th, the very day which had been fixed for the purpose, an English fleet unexpectedly arrived off Madras, and in two hours the French officer commanding in the trenches received orders to abandon the siege. The next day the French army retreated from Madras, and in the course of a few weeks the missionaries returned to their peaceful labours. The victory of Colonel Coote at Wandewash, and the subsequent capture of Pondicherry, defeated the last hopes of the French in that quarter, and established the British ascendancy in the Carnatic.

During this troublous period, however, of the Madras mission, Mr. Swartz and his colleagues had quietly pursued their accustomed labours at Tranquebar, giving shelter and hospitality when needed to their afflicted brethren.

In the following year, 1760, an invitation reached Tranquebar, for some of the missionaries to visit Ceylon. The Tamul language being spoken in the north of the island, the mission had occasionally supplied copies of the Holy Scriptures to the Dutch ministers in that country. At last, an earnest desire was expressed that some of the missionaries would pay a visit to the island, for the purposes of spiritual instruction; and Mr. Swartz, with two of his brethren, determined to comply with the request. On the 25th of April they left Tranquebar, and embarking at Negapatam, reached Jaffnapatnam on the 30th, where he took up his abode with Captain de Dohren.

The two Dutch ministers, then residing at Jaffnapat-

nam, were native Tamuls. After addressing the Company's interpreter in the presence of many who were assembled, on the characteristics of a true Christian, Mr. Swartz explained in the evening to the two ministers, in their native language, the great design of missions, the duties of missionaries, their behaviour towards the heathen, and the best method of conducting schools. On the 2d of May he preached to a Christian congregation from Luke, xix. 10, "The Son of man is come to seek and to save that which was lost." On the 10th, from John, xvi. 5, on the Holy Spirit, and the grounds on which we may now hope to become partakers of that inestimable gift. On the 5th he visited the hospital with the physician, and addressed both the sick and those in health, from the words of St. John, i. 29, "Behold the Lamb of God, which taketh away the sin of the world." The next day he set out for Colombo, to request permission of the governor to administer the holy sacrament at Jaffnapatnam. This tedious journey occupied twelve days, and he arrived at Colombo on the 18th, just as divine service was commencing. In the afternoon he was introduced to the Governor Schreuder, who inquired into the design of his visit, and then very kindly giving him his advice how best to proceed, opened a field of usefulness far more extensive than he had anticipated. The day following he devoted to a visit to the Dutch clergymen, conversing with them on the state of the mission and the exertions of the Dutch, in behalf of the heathen, in the island of Ceylon. On the 20th he dined with the governor, to whom he related the most important occurrences at the several missionary stations, and the active operations which were in progress, both among Christians and heathen. From the 21st to the 26th he was engaged in preparing those who intended to receive the holy sacrament. But about this time he was interrupted in the midst of his pious labours by a severe illness, probably brought on by his long and fatiguing journey in the hot season, which continued during the whole month, but of which it is to be regretted that no other record remains than his thankful acknowledgment, which afterwards appears, of its beneficial effect upon his own mind.

On recovering from this indisposition, on the 17th of July, the anniversary of his arrival in India, ten years before, Swartz preached a sermon preparatory to the holy communion, on Matthew, iii. 2, in which he dwelt much on the nature of the motives to true repentance. The next day, after a discourse on 1 Cor. xi. 28, in which he expatiated on the happy effects of worthily approaching the table of the Lord, the bread and cup of blessing were received by four hundred persons, many of whom afterwards acknowledged the powerful impression produced on their minds by their participation in that sacred ordinance.

On the following day Mr. Swartz received an invitation to preach the word of God to the Christians at Point de Galle, to which place he proceeded on the 22d, and arrived on the 24th. Several members of the congregations met him on the road with tears of joy. On the 26th he commenced preparatory instructions for the holy sacrament, which he continued till the 30th, when he preached on Luke, xv., explaining the nature of true conversion; and on the next day one hundred and twenty-six persons were admitted to the holy communion, after he had exhorted them, in many private conversations, to choose that narrow way which leadeth unto life eternal.

On the 1st of August he left Point de Galle for Colombo, where he again arrived on the 4th, after having administered the sacrament at Caleture. The road to the latter place, planted on both sides with cocoa-trees, he described as particularly pleasant. Having now spent more than three months in Ceylon, he commenced his return to Tranquebar. For this purpose he embarked on board a Moorish vessel, much enjoying the fine view of Colombo from the sea, and commending its inhabitants to the Divine mercy. Towards evening, having lost sight of land, the Mahomedan seamen requested him to relate to them the history of Christ, with which he gladly complied, calling their attention to the difference between the Christian and Mahomedan religion. They would not admit that Mahomet was a false prophet, but behaved with great mildness and modesty.

On the 29th of August he arrived at Jaffnapatnam, and after preaching from Matt. xxvi. 26, he administered the holy sacrament to thirty-nine persons. In the afternoon he addressed the sick at the hospital, on Luke, xv. 2, "This man receiveth sinners." He visited the hospital again on the following day, and preached in the morning from 1 Cor. xi. 23, when eleven persons received the holy communion. In the afternoon he selected for his text the words of the Psalmist, "Teach me to do thy will," Ps. cxliii. 10, exhorting his hearers to make this one of their chief prayers to God.

Amongst others with whom he conversed at Jaffna, on religion, a well-informed man, who was of a scientific turn of mind, told him of the distress which his unbelief caused him, mentioning several of the doubts which he entertained on the subject of revelation. Mr. Swartz having dispelled them, concluded his conversation with the following important admonition:—"It is very right to endeavour, by sound reasoning and argument, to become convinced of the truth of divine revelation: but this is not sufficient. The chief cause of your unbelief is your own perverse will and inclination. You wish that the word of God may prove untrue for no other reason than this, that you may be allowed to live undisturbed in sin; but I declare to you, it is not enough that your understanding is convinced of the truth—your heart and will must be changed. Turn, therefore, with full purpose of heart, to the living God, and endeavour to obtain grace and pardon, through the blood of the atonement; and watch and pray, and you will find help. You must enter upon this most important business with great zeal, and with a holy importunity." The gentleman, to whom this faithful appeal was addressed, appeared to be deeply affected by it; and, as one proof of its efficacy, he immediately sent for a neighbour, with whom he had lived at enmity, and reconciled himself to him.

On the fifth of September, prior to his departure, Mr. Swartz went to Point Pedro for the purpose of seeing the large tree, under which the celebrated Baldæus, who accompanied the Dutch expedition which took possession of Ceylon, in the seventeenth century, addressed his first dis-

course to the natives. He conversed with some Malabar people whom he met on the spot, and preached the Gospel to them. On his return, he again embarked on board his vessel, impressed with gratitude to God for the help which he had experienced in visiting and addressing so many different congregations; and after a short and pleasant voyage, he arrived on the 9th of September in the port of Negapatam, and concluded his journal of his visit to Ceylon in the following modest terms:—"With a humble heart I bless the name of the Lord for the grace, help, and protection, he has vouchsafed to me. May he pardon, for Christ's sake, all my sins of omission and commission; and may a lasting blessing rest on all I have done and spoken in my infirmity, agreeably to his word! Amen."

To his friend Professor Francke, Swartz thus speaks of this expedition:—

"May I never forget the good I have received at the hands of God; and may the remembrance of his great and unmerited kindness strengthen me to do his will, and to walk in the way of his commandments! I know, indeed, from experience, that after God has comforted the heart with the assurance of his grace and pardoning love, there will be also found readiness and strength faithfully to discharge our general and relative duties. May a merciful God glorify Christ in my soul, as my adorable Mediator and Redeemer, that I may taste and see how gracious he is!

"I was much troubled, and even somewhat impeded in the discharge of my duty, by a dry cough in January and February last, which always greatly increased whenever I attempted to remain for any length of time in the open air, during the prevalence of northerly winds; on which account an opportunity of undertaking a voyage to Ceylon was particularly welcome to me. When I reflect how God has condescended to humble and purify me by means of an illness, with which I was visited at Colombo, I am constrained to praise him in silence. 'All the paths of the Lord are mercy and truth,' even when it would seem as if

he had visited us in anger, and contrary to the assurance which his word contains. I have reason to think that the seed of the word sown at Colombo has been productive, in some instances, of real and lasting good. The commanding officer at Galle, a member of the Reformed Church, appeared much affected, and said to the Lutherans, 'I suppose you would be glad to receive a similar visit once a-year.' And on my taking leave, he thanked me most feelingly for the edification he had received, and begged me to come again. The word of God being so scarce in that island, I assure you that the divine service was conducted in a very solemn and edifying manner. Indeed, my inmost soul was moved by it."

In 1761 Swartz undertook, with his friend Kohlhoff, a journey to Cuddalore and Madras. Meeting some fishermen on their way they exhorted them to turn to the living God, through Jesus Christ. One of them replied, "You are not in want, and are therefore not prevented from serving God." The missionaries pointed to the sea, as to an inexhaustible treasury, from which they might every day derive enough to satisfy their own wants, as well as those of many others. In Wanagiri, a Brahmin and some natives that were with him inquired from whence they came. "We replied," says Mr. Swartz, "from Tranquebar, for the purpose of addressing to you the tidings of salvation." "We have no time," said they, "to hear you, as we are going to the magistrate." Being, however, prevailed upon to listen for a few moments, the missionary told them that the Lord of heaven called them to enjoy bliss and happiness in another world. "What would you have us to do?" was the reply. "We earnestly exhort you," he said, "to repentance towards God, and faith in Jesus Christ." They observed, "We do worship God, and he being omnipresent, we may as well worship him under the form of a stone." The missionary replied that there was no likeness of the living God, either in heaven above or in the earth beneath; and, therefore, that it was dishonouring him to worship him in the form of any thing corruptible.

Near a river the two travellers met with a Mahomedan chief, and some of his people entered into conversation with them. Mr. Swartz observed, that all men were strangers and pilgrims on the earth, who should desire a better, even a heavenly country, which it was impossible to reach by any works or merits of their own, but only by faith in Jesus Christ. They listened with great attention, and as often as the name of Jesus was mentioned, the chief added that of Messiah. On parting he requested the friendship of the missionaries, and wished them prosperity.

On the 30th of January Mr. Swartz and his companion arrived at the mission-house in Cuddalore, admiring the goodness of God, by which the town was preserved during the tumults of the late war. Having stayed a day or two and preached there they pursued their journey; and near Pondicherry a native Roman Catholic, with his wife, joined them, to whom they pointed out the happiness to be derived from the pure Gospel of Christ. At Pondicherry they were kindly received by a French inhabitant, who related to them the great distress they had suffered during the late siege of that place. To a young Brahmin whom they met near Mareikanam, carrying a bench on which the idol Ramen is usually placed, and who accompanied them as far as the river Kartiel, Swartz related the history of the creation, and fall of man, and the redemption by Jesus Christ, and testified against the deplorable practice of idol worship.

On the evening of the 6th they reached Sadras, where they were received in a very friendly manner by the Dutch commander of the fort, and distributed some German tracts among the soldiers; and on the 8th they arrived at Vepery, from which their brethren had been compelled to retreat two years before. They visited the various institutions at this station, conversed with some Mahomedans, and exhorted the native Tamul Christians to walk worthy of the Gospel. On the 10th a conference of the missionary brethren was held, at which the native assistants were present. On the 15th Mr. Swartz preached in Tamul, from Luke, xxii. 39-46. He was detained at Vepery

till the 10th of March, by a contusion which he had received at Sadras, and which had brought on inflammation; but on the 18th he returned safely to Tranquebar, where he continued during the remainder of the year actively engaged in the ordinary labours of the mission.

The year was closed by the following beautiful retrospect in a letter to a friend :—

“With respect to my present circumstances, I feel constrained to bless God for the manifold mercies showered down in the past year upon me, the least of his servants, through Christ’s atonement and intercession. He has supported me day by day in the most gracious manner; he has instructed and reproved me by his Spirit; he has never left me without consolation—therefore my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Indeed, I have the greatest cause for gratitude; for the Lord has regarded the low estate of his servant. My joy is not extravagant, but calm and abiding, and my great aim is to know that I am the Lord’s, through Christ, that I have found grace in his sight, that his peace rests upon me, that I can confidently approach him in prayer, and have a certain hope of eternal life; so that even days of sickness cannot deprive me of these consolations.

“Many of the Roman Catholics in this place acknowledge the superior advantages which the pure Gospel has over the confused doctrines and traditions of men; which, instead of relieving, only oppress the conscience. When I visit them in their houses they listen to me gladly, and I affectionately invite them to convince themselves of the full, perfect, and sufficient sacrifice, oblation, and satisfaction, made by Christ for the sins of the whole world, as the foundation of their faith; and that believing this, they may enjoy peace of conscience, and become partakers of the precious blessings obtained for them by his sufferings and death upon the cross. I point out to them what Jesus Christ himself has taught respecting the way which leadeth unto life, and how much the Romish Church has deviated from the pure doctrine of the Gospel. Father, let thy

kingdom come ! Oh, send forth faithful labourers into thy harvest !”

In the year 1762 he was led to visit Tanjore and Trichinopoly, in both which places, accompanied by another missionary, he was able to preach the Gospel both to converts and to the heathen. At Tanjore he was permitted to explain the doctrines of the Gospel, not only in the city, but even in the rajah's palace, where he took occasion, from questions which the officers of the court asked him concerning worldly affairs, to turn the conversation to religious subjects. The rajah was present, and heard him, but was not visible.

At Trichinopoly, where he remained till July, he was treated with great kindness by the English ; and with the assistance of Major Preston and Mr. Newton a room was built for the purpose of divine worship, and as a school for children. In September, on his return from Tanjore, he baptized several Hindoo converts, and received some Roman Catholics into the congregation, after having previously instructed them in the Protestant faith.

Though Tranquebar continued for some time to be nominally the place of his residence, Trichinopoly and Tanjore began from this period to be the chief objects of his attention, as they were ultimately the principal sphere of his missionary labours. The former of these two cities contained at this period from twenty to thirty thousand inhabitants, several handsome mosques, and a palace and gardens of the nabob, and is celebrated for its stupendous rock of granite, rising within the fort to the height of four hundred and fifty feet, and commanding from that eminence an extensive view of the surrounding country. In one direction, the island of Seringham, encircled by the diverging branches of the fertilising Cavery, and conspicuous from its gigantic pyramids, and vast and venerated pagoda, forms a rich and magnificent object ; while the whole scene is scarcely less memorable as the principal seat of the struggle between the French and English, which has been already adverted to, for the empire of India, and the signal triumphs of British talents and valour. Such

was the spot which was about to be rendered doubly interesting by the Christian labours of Swartz.

“On my return to Trichinopoly,” he observes in his journal, “early in the year 1763, I found that the powder-magazine had blown up. Among other Europeans who lost their lives on this occasion were three very pious men, by whose society and conversation I had often been refreshed.” With reference to this calamitous event, he addressed a small congregation of Germans from the admonition of our Lord on the fall of the tower in Siloam (Luke, xiii. 4), the number of those who perished having been in each case the same. “This event,” he adds, “produced a beneficial change in the sentiments and conduct of many of the inhabitants.” Mr. Swartz made a collection in behalf of the children of those who had suffered by this melancholy catastrophe, which amounted to three hundred and thirty pagodas. This sum he applied to the establishment of an English orphan-school, and the necessary books were obtained from Madras and Calcutta.

In the same journal he mentions, that after preaching from Gal. iii. 23, on the different effects produced by the dispensation of the law and that of the Gospel, he administered the sacrament to thirteen individuals, among whom was a family which some months before had attached itself to his congregation from the Roman Catholic Church, the members of which, as they increased in the knowledge of divine truth, exerted themselves in communicating it to others of their acquaintance. During the following month he was engaged in preparing several native converts for baptism, in teaching the children of Europeans to read, and instructing them in the Christian religion. He visited the sick in the hospital, and devoted his evenings to friendly conversation with heathens and Roman Catholics, who frequently collected round him in great numbers, listening with pleasure to his instructions.

While he was one day reading an English tract, on the fifteenth chapter of St. Luke, under a shady tree, an old Hindoo, who had often entreated him not to trouble him with his Christian tenets, approached him, in company with several others, and begged to know what he was reading.

Mr. Swartz told him that it was a narrative of the truly paternal conduct of God towards us, and of our refusal to render due obedience to his kind and gentle government; thus abusing his mercies, and bringing upon ourselves distress and misery. Notwithstanding this, there was, he said, a way opened, by which we might return to our justly offended Maker, and become partakers of his grace and benediction. The old man being pleased with this parable, Swartz proceeded to relate to him that of the sower, telling him why the seed did not everywhere bring forth good fruit. He comprehended this also perfectly, and asked whether God is not omnipresent. "Yes," Swartz replied; "he sees every thing that passes on earth, whether it be good or evil; but his omnipresence is formidable to the wicked." The Hindoo said, "In my heart, inwardly, I worship God." "If that is the case," rejoined Mr. Swartz, "your outward conduct must prove the reverence which you profess to entertain in your heart towards the Almighty. What would you think of a man who reproached and even struck you, while he pretended that he had cordial love for you in his heart?" The Hindoo confessed that he could not value such love. "Neither," he concluded, "can God accept the homage which you profess to feel inwardly for him, while in your words and conduct you deny and dishonour him."

It was during this visit to Trichinopoly that Mr. Swartz became known to Mahommed Ali, nabob of the Carnatic. He was walking in his highness's garden, when the Mahomedan prince himself happened to enter it, and, sitting down near a piece of water, he desired him to approach, and offered him some refreshment, which, however, he declined. A few days afterwards, on seeing him again, the nabob accosted and conversed with him in a very friendly manner. His chief minister always behaved with much kindness to the missionary, and often said, "You have no regard for me; for you seldom come to my house." Mr. Swartz had much conversation with this Mahomedan; who, when he found himself closely pressed, and appeared much affected, always broke off the visit abruptly.

About this time a festival of a Hindoo goddess was

celebrated by the natives, in the immediate neighbourhood of the fortress, which was accompanied with much noise and many strange ceremonies. The moment Swartz approached, they became silent. He availed himself of this interval to direct their attention to the true God, who had created and preserved them, and to whom alone those divine honours and that adoration were due, which they were now paying to a woman, who neither had nor could have done the things which they attributed to her. They listened to his admonition; but when he left them, recommenced their idolatrous ceremonies.

On the 4th of May, in this year, Mr. Swartz went to Caroor, twelve miles west from Trichinopoly, for the purpose of instructing some Hindoos of high rank in the Christian religion. "They listened," he observes, "with great attention to all that I told them of the supreme excellence of the true God, and of the redemption of mankind from their fallen state, by his Son Jesus Christ. The next day I assembled a number of the natives under a tree, and explained to them the Christian doctrine. They felt how vain and irrational it was to worship their numerous deities, and fully approved the doctrine of one God, the Creator of heaven and earth. I also visited a Brahmin, who was considered the richest inhabitant of the place, who allowed me, without interruption, to expose the folly of idolatry, and then said, 'I also worship God.' We were interrupted by the arrival of a Hindoo, who fell on his face before him. The Brahmin took some ashes, which he spread over the poor man. I told him how wrong he acted in accepting honours which were due to God alone. Enraged at this reproof, he exclaimed, 'Prove that there is only one God!' This I did by directing his attention to the great works of creation. He dismissed me by saying, 'In the same way that we bow before the body of a man, and yet mean to pay respect to his soul, we bow before images, and intend to worship God,'—a plausible excuse, which has been urged in favour of idolatry in all ages, but which is at once derogatory from the majesty of the Supreme Being, and destructive of all true and acceptable worship.

“ Among the Europeans at this place, there were some,” says Mr. Swartz, “ who were very desirous of instruction ; I, therefore, solicited the commanding officer to allow prayers and a sermon to be read to the soldiers every Sunday. To this he willingly consented, requesting me to make a beginning. I gladly complied, and he publicly repeated his promise, that he would have divine service regularly performed.” Swartz was evidently an admirer of fine natural scenery, and observes of that part of the country, and particularly near the river, that it was rich and beautiful, everywhere well watered, even as the garden of the Lord. The neighbouring hills afforded a delightful prospect, and most of their summits were surmounted by a pagoda.

On his return to Trichinopoly on the 15th, he met a Roman Catholic monk clothed in a yellow habit, similar to those worn by the Pagan priests, attended by a man who carried his golden fan, as well as by a drummer and fifer. He had a long conversation with him on the doctrines of Christianity, to which the Roman Catholic assented, but paid no further regard to his observations.

In the course of this month an infectious fever carried off many people, but the pious missionary was mercifully preserved. The Hindoos employed idolatrous incantations for the cure of the sick ; but he earnestly admonished them to apply for help to that Omnipotent Being, who is alone able to deliver, and who designed, he said, by such dispensations, to draw them to himself.

The only notice which occurs of his proceedings during the interval which elapsed from this period to the time of his removal from Tranquebar, appears in the Report of the Society for promoting Christian Knowledge for the year 1766. In an extract from a letter of Mr. Hutteman it is stated, that Mr. Swartz “ had been of infinite service to the English army during the bloody siege of Madura.” The event thus referred to, was occasioned by the attempt of the unfortunate Mahomed Issoof to establish his independence in that district. He had been in the Company’s service as commandant of the English Sepoys at Trichinopoly, and had been vigorously employed, from the relief

of Madras to the fall of Pondicherry, in reducing the refractory Polygars, and other local chiefs in the south of the peninsula. Having proposed to become responsible for the revenue of that part of the country, which, not being as yet in a state of tranquillity and order, was in reality unproductive, and failing in the payment of the stipulated sum, the nabob of the Carnatic and the Madras government proceeded to enforce their claims ; and for this purpose, in the month of August 1763, a combined army of natives and British troops marched to Madura. Mahomed Issoof endeavoured by negociation, and by the influence of his friends among the English, to ward off the blow ; but finding these efforts unavailing, he resolved on hazarding a struggle in his own defence. Brave and enterprising as he was, his subjugation was by no means easy. He successfully resisted several assaults on the fort, in one of which Major Preston, the commander of the English troops, whom Mahomed had intimately known, and who had assisted Swartz on his first visit to Trichinopoly, unhappily fell in the breach. After honourably restoring the dead body of his former military friend to the British camp, and baffling all the efforts of the besieging army till the month of October, 1764, Mahomed Issoof was betrayed by one of his own people into the hands of his enemies, and Madura surrendered to the combined forces.

It was during this destructive siege that Swartz is reported to have been signally useful to the English army. The precise nature of his services is not stated ; but, judging from his subsequent conduct, it is probable that they were not confined to his pious attendance on the sick and wounded, but extended to some substantial benefits, which his growing influence among the natives might have enabled him to render in facilitating the supplies of the army in a desolated country during a long and protracted contest.

It was in the year 1766 that the Society for Promoting Christian Knowledge, anxious to extend their influence in India, resolved, in consequence of representations from Tranquebar, on establishing a mission at Trichinopoly. The frequent visits of Swartz to that city, and the favourable manner in which his labours had been received, en-

couraged the proposal of a settlement there, and, independently of his eminent qualifications for usefulness, evidently pointed him out as the most eligible person to be placed in that important station. Deeply as his brethren at Tranquebar regretted the removal of so able and excellent a colleague, they readily acquiesced in this arrangement, which was also sanctioned by the approbation of the Royal Mission College at Copenhagen. He accordingly quitted Tranquebar, and fixed his residence at Trichinopoly. Towards the close of the same year, the Rev. Christian William Gericke, who had been recommended to the Society by Professor Francke, and who afterwards proved so faithful and zealous a fellow-labourer, arrived in India as an associate with Mr. Hutteman at Cuddalore.

An early communication from Swartz to the Venerable Society, with which he was connected, acknowledges "the goodness of God to the poor Hindoos in directing their hearts to establish a mission at Trichinopoly," and expresses "his particular obligations to them for choosing him as their missionary; the duty of which office he humbly hoped God would enable him to perform to the honour of his holy name."

III.

SWARTZ AT TRICHINOPOLY—HIS VISITS TO TANJORE—
TAKES UP HIS RESIDENCE AT THAT PLACE.

A.D. 1766—1778.

SWARTZ, then, is now at Trichinopoly, in which place he remained for about twelve years. A rapid outline of his labours and mode of life in that place we have already given at pages 47-49. Mr. Chambers there states, that the influence of the missionary on the garrison was such, that they resolved to raise for themselves a church. His friend Col. Wood, at that time commandant of the fort, gave his powerful aid, and in a short time a building capable of holding from 1500 to 2000 persons was completed. It was dedicated to God on the 18th of May, 1766, in a special service. A few passages from Swartz's prayer on that occasion may here be given :—

“Be merciful unto us, O God, and hear our prayer, that we make before thee in this place. As often as we, from henceforth, shall assemble here, let thy Spirit awaken our hearts to seek thy face sincerely, without hypocrisy. As often as we shall hear thy word, let us do it with an unfeigned intention to obey and keep it without exception. As often as thy sacraments, which are holy means of entering into a covenant of love and obedience, are administered in this house, oh, be pleased to make them effectual to the salvation of our souls. And, finally, when strangers, who do not know thy name, hear of all the glorious doctrines and methods of worshipping thee preached in this house ; incline,—oh, mercifully incline, their hearts to renounce their abominable idolatry, and to worship thee, O God, in the name of Christ !

“In this manner make this a place where thy name is glorified, thy kingdom sought for, and thy will duly performed.

“Bless all those who have forwarded the building of this house, by kind advices, or charitable contributions. Remember them in mercy, during the days of their life, and particularly at the hour of their death. Let them see, at the day of judgment, that their charity has been serviceable to the benefit of many souls.

“Frustrate all the machinations of the devil against this house ; preserve it from all dangerous accidents ; and let it long be, what we from henceforth humbly shall call it, Christ’s Church.

“Hear these our supplications, O Father of mercies, for the sake of our Mediator, and to the glory of thy name !”

Having completed the church, Swartz next proceeded to raise a mission-house, with suitable offices ; and an English and Tamul school. To these works he cheerfully devoted the stipend of 100*l.* per annum, consigned to him by the government of Madras, as chaplain to the garrison. When these necessary buildings were completed, he proposed to the Society in London to apply in future one half of this stipend to his own use, and the other half to the assistance of the poor of his congregation.

Some temporary pressure on the mission of Tranquebar, in consequence of the loss of two of the senior missionaries, made Swartz for a time desire to give up his new post, and return to that settlement. He stated this wish to his friends in London and at Copenhagen ; but, as Professor Francke had just nominated two new labourers for that post, the Society for Promoting Christian Knowledge left the ultimate decision to Swartz himself, who, after reviewing the whole case, decided on remaining at Trichinopoly.

In 1768 he paid a visit to Tranquebar, taking the opportunity to visit and address the little congregations of Christians which he could find in the towns and villages through which he passed. On the fourth day he reached

the mission, and found his brethren well. Here he remained ten days, preaching frequently in German, Tamul and Portuguese, and taking part in conferences and religious meetings. Taking leave of them, he records in his journal his pious aspirations: "Oh, that this place, which has been richly favoured and visited of God with the pure revelation of the blessed Gospel, may become full of light and power, so that the whole country may become enlightened! May God, according to the riches of his grace, bless all who plant and water in this place; and especially may he cause the children in the schools to grow up in his fear and favour, that many of them may be transplanted to the conversion of the country!"

On his return to Trichinopoly he noticed near Kuttalam a magnificent banyan-tree, the girth of which measured seventy paces, and the widely-spreading branches of which afforded a delicious shade. Here he visited the merchants at their booths, and discoursed to them on God, the Supreme Being, on the fall, the Redeemer of men, and the way of salvation. They replied, "It is so written, but who can live thus? Who is able thus to eradicate his desires? We have it also on the palm-leaves, but it is impossible to keep it." To this plausible and common objection, even among professed Christians, Swartz answered by pointing out the source from which strength may be derived.

At Adutura, one of the catechists who accompanied him assembled a little group of Christians. "We sat down," he says, "under a tree. Many heathens, among whom were several Brahmins, listened at the conclusion to what was addressed to the Christians in the catechetical form, relative to the method of salvation; that is," as he invariably and most justly represented it, "by true repentance, faith in the divine Saviour Jesus Christ, and godliness springing from a true faith. Not a single heathen made the least disturbance; they listened in silence. Afterwards I addressed them separately, and exhorted them to receive the saving doctrine of the Gospel."

At Combaconum, where, he observes, there are about two hundred pagodas, the people were preparing for the monthly feast before the great temple. His spirit was

much moved on beholding their idolatry, and he earnestly appealed to them on the sin and folly of a superstition by which they could not but acknowledge that they were neither enlightened, strengthened, nor comforted. In this place, he says, "We talked ourselves quite weary with various heathen. When the catechist," Sædtinaicken, "read to them our Lord's warning against 'false prophets,' and said something in explanation, a Brahmin declared before all present, 'It is the lust of the eyes and of pleasure that prevents us from embracing the truth.' Many bore testimony that this was true." Upon this honest, but humiliating confession, Swartz justly observes, "St. Paul enumerates idolatry among 'the works of the flesh,' and corrupt nature does, indeed, derive support from it in more ways than one. If it were only an error of the understanding, the greater number of heathens would already have forsaken it; but being a work of the flesh, and Christianity requiring its crucifixion, they stop there. May Divine power rescue them from it, through Jesus Christ!"

At Ayenpottah, where he had many conversations with Mahomedans and heathens, his friend, Captain Berg, met and accompanied him to Tanjore. Here, he says, "my chief occupation was with our Christians, though I conversed also with Roman Catholics and others. To the Protestant congregations I explained and applied the meritorious sufferings of Jesus Christ, as recorded in the Gospel of St. Mark, and the unspeakable blessing which we derive from them; stirring ourselves up to true repentance, faith in this Saviour, gratitude, and love. Never, O Lord Jesus, may it be effaced from my mind how much it cost thee to redeem me!"

At this period hostilities were carried on for nearly two years between Hyder Ali and the English. Swartz was much occupied in visiting the sick and wounded, who were sent from the English camp to Trichinopoly. "An officer," he writes, "who had previously discovered a great inclination to religion, and had intreated me to instruct him catechetically, just as I would an ignorant heathen, in which we had made a beginning, but were interrupted

by the war, was brought in mortally wounded. He expressed a great desire for instruction. I accordingly visited him daily, and explained to him the chief points in practical Christianity. After a few days he appeared to be something better. He could occasionally take the fresh air, and his appetite returned. Under these circumstances, he gradually yielded to indifference as to religion. He listened, indeed, but not with real earnestness. At length I said to him, 'I see you are quite indifferent. I fear you are deceiving yourself. Your wound is as mortal now as it was fourteen days ago. When you perceive that you are drawing near to your end, you will be terrified to think that you have been so foolish as to allow worldly men to draw you off from the chief concern.' He replied, 'It is true: they have flattered me with the hope that I should recover; but it is not so. I know that my wound is mortal.' After this he became more earnest in prayer and meditation on the word of God. Before his death I visited him, prayed with him, and exhorted him to commit himself in faith into the hands of his merciful Saviour. Speaking was painful to him; yet he said, he hoped to obtain mercy; and thus he departed, amid the exhortations and prayers of those around him."

Another painfully interesting case of a similar nature occurred shortly afterwards. "A young English officer arrived from the camp in a very weak state, having been already an invalid for some time from a rapid consumption. Having known his previous character, at his father's request I visited him daily—often, indeed, twice a-day; led him to the knowledge of his sins, and especially to the crucified Saviour, and earnestly besought him to take thought for the salvation of his immortal soul. He now acknowledged what it is to forsake the fountain of living water, and to be immersed in the lusts of the flesh, by which both body and soul are ruined. He prayed and wept. The wretchedness of many young people here is difficult to be described. Of such, how many are in a short space removed into eternity! They arrive in this country, to make, as it is called, their fortunes, and usually

go down to the grave under circumstances sorrowful indeed."

The journals of Swartz frequently record, from time to time, various conversations with the natives and the Brahmins, some passages from which will prove interesting and instructive.

At Ureiur, a village near the fort, where his instructions appear to have been so well received that he was induced to build a small cottage, thatched with the leaves of the palmyra-tree, to which he might occasionally resort, for the purpose of more frequent and unrestrained intercourse with the natives, Swartz one day inquired of some Brahmins what they believed and taught. "The eldest replied, 'We teach that God is omnipresent, and is to be found in every thing.' 'It is true,' I said; 'God is present everywhere, and to every one of his creatures; but it does not follow from this that you are to adore and worship every creature. If you regard the heaven, earth, sun, or moon, as evidences of the power, goodness, and wisdom of God, and as teachers that lead to the Creator, you do well: but if you invoke the creature, you ascribe to it the glory which is due to God alone, and fall into idolatry. Besides, the creature is not a perfect, but only a frail image of the Almighty. Can an idol, which is unable to see, speak, or move, adequately set forth to you the majesty, greatness, wisdom, and goodness of the living God?' They acknowledged that it could not. I next demanded of a Brahmin whether he did not perceive that the world was full of sin, and that we should all be found guilty; and I asked how we might obtain forgiveness? He answered, 'Through the mercy of God.' 'You say right,' I resumed; 'but you know that God is righteous, and punishes the wicked; how then can a just God be gracious to such sinful creatures, so as fully to pardon us, and to make us blessed?' Upon this I explained to them the doctrine of redemption through Jesus Christ, and earnestly exhorted them to embrace it."

"In one of the pagodas," he writes, "at Puttur, resides a learned Pandaram, who is generally friendly, and does

not seem entirely to reject instruction. We both seated ourselves on a bank of earth, near a street. This brought together a concourse of inhabitants. The Pandaram said, 'My chief question to you again and again has been this, How shall I arrive at the knowledge of God, whom I cannot see?' I replied, 'It has often been stated to you, that heaven and earth declare the glory of God. Reflect, then, attentively on the creation, and you will soon be convinced that no other than an almighty, all-wise, and all-gracious Being, produced it. This Creator we ought, in justice, to reverence and adore; but you render this honour to the creature, and not to the Creator.' 'This,' said he, 'is all good, but it does not satisfy me; this knowledge is not of the kind I seek.' 'Well,' I said, 'do you desire to have a clearer and more perfect knowledge? God has in great goodness afforded it. He has taken compassion on ignorant man, and given freely to him his word, or true law; wherein he has revealed all the doctrines which are necessary to the attainment of everlasting happiness. He has made known to men, rebellious, corrupt, and lost, the Saviour of the world, as the restorer of forfeited blessedness, and the way in which that salvation is to be attained. In short, all that can make us holy and happy, is in this word of God made known to mankind. Read and meditate upon it, with prayer to God; so will it become clear to you. Compare it also with your heathen instruction, and the superiority of the divine word will soon be discerned.' 'Still,' said he, 'this is not enough; for even if I read this, I cannot rightly conceive the idea of what God is.' 'Well,' I replied, 'one thing is wanting to you; namely, experience. Lay your heathenism aside; follow the word of God in every point; and pray to him for light and power. Then I may assure you that you will say, Now I am like one who could not, from any description, understand the nature of honey, but now I have tasted it, and know what honey really is.' "

On the 7th of August he thus writes:—

"The nabob's second son, who is a genuine disciple of

Mahomed, that is, inclined to cruelty, watches narrowly the lives of Europeans ; and if he remarks anything wrong, he generally gives it a malicious construction, as if the Mahomedan doctrine rendered people better than the Christian. This young man, observing some Europeans, entered into conversation with them. I was the interpreter. 'It seems remarkable,' said he, 'to me, that Christians are so inclined to card-playing, dancing, and similar amusements, which are contrary to the true law.' One of them answered, 'We think it no sin, but an innocent pastime.' 'Indeed,' said he, 'it is singular that you do not consider it sin to spend your time in such amusements, when even the heathen themselves declare it to be sinful. It is certainly wrong to pursue such things, though you are of opinion that there is nothing sinful in them. You,' he continued, addressing one of the party, 'are a cashier ; if you do not know the value of money, you inquire and inform yourself on the subject ; why, then, do you not examine into these things ?—the omitting such examination is a sin also. Nay, if you do not know whether it be right or wrong, and yet continue to play, that is still a greater sin. I am sure Padre Swartz would tell you at once that it is sinful, if you would but receive it.' The cashier replied, 'It is better to play a little, than to absorb all one's thoughts on money.' But the young nabob answered him very discreetly on this point, that we are not to justify one sin by another.

"So artful is he, that he will accost and converse with an European during divine service, and afterwards observe, 'If the man had the least reverence for the worship of God, he would not have allowed himself to be interrupted.'

"On the 15th of this month," continues Mr. Swartz, "in the morning I had a conversation with him. He first asked, how God was to be served, and how we should pray to him : and censured us for not washing our hands, and taking off our shoes, before prayer. I answered that this was merely a bodily, outward act, which was of no value in the sight of God—that his word requires pure hearts, which abhor all and every sin, and approach him in humility and faith—we could then be assured that our prayer

was acceptable to him. One of those present asked, 'From what must the heart be cleansed?' I replied, 'From self-love, from fleshly and worldly lusts; which constitute, according to the first commandment, the real inward nature of idolatry.' The nabob's son said, 'This inward cleansing is very good; but the outward is also necessary, and God is pleased with it, even though the inward cleansing be not perfect.' I replied, 'Not so. You should rather say, that God has pleasure in inward purity, though the hands be not washed immediately before prayer.'

At the close of another conversation about this time with some of the poor heathen natives, in which he had been endeavouring to convince them of the sin and folly of their idolatry, and to persuade them to embrace the blessed doctrines of the Gospel, he thus expresses the genuine kindness of his heart, and affords a beautiful example of the tender earnestness with which the missionary should address them. "At length I said, as I often do to them, 'Do not suppose that I reprove you out of scorn; no, you are my brethren; we are by creation the children of one common Father. It grieves us Christians, that you have forsaken that almighty gracious Father, and have turned to idols who cannot profit you. You know, because you have often heard, that a day of judgment is before us, when we must render up an account. Should you persist in remaining enemies to God, and on that day hear with dismay the sentence of condemnation, I fear you will accuse us Christians of not warning you with sufficient earnestness and fervour. Suffer yourselves, then, to be persuaded, since you see that we want nothing of you, but that you turn with us to God, and be happy.' They all declared that they were convinced of our sincere intentions, and that they would speak further with us."

In October, in a letter to Dr. Francke, after expressing his anxious wish for a second missionary, for the purpose of more extensive usefulness, he writes as follows:—

"Though I should much prefer being at Tranquebar,

for the enjoyment of the communion of faithful brethren, yet, when I look on our congregations, I feel that my presence is more necessary here. The catechists require daily superintendence and admonition to prevent them from relapsing into indolence and disorder. The heathen, too, though courteous to Europeans, are apt to behave unkindly to the poor catechists; so that they need countenance and encouragement. With regard to myself, I praise God, who has borne with my weakness, and prospered my labours. During the whole of this year my health has been good; so that my work has been easier to me than at any former period. Many heathens and Catholics have been this year instructed, and received into the congregation. Affliction, both from without and from within, has not failed us; but God has been our helper." He then mentions that many Europeans, not only among the soldiers of the garrison, but of the higher ranks, had been powerfully awakened to a sense of religion. Among others, he notices particularly one young man, who had made a temporary visit to Trichinopoly, and who, though virtuous and well disposed, knew but little of Christ, and of the real value of the Gospel. "He visited me several evenings," says Swartz, "and acknowledged that he was stirred up to greater concern for his salvation. I testified my joy, but observed that he was at present trusting to the sandy foundation of his own righteousness, from which he could derive neither rest nor power. He received all that I said in good part, and began to read his New Testament better; that is, with prayer. Soon afterwards, he was invited to a gay party, but declined it, which had a good effect on others. He soon learned how the Gospel becomes saving, and communicates to man more power unto salvation than any considerations derived merely from the law. He went boldly forth; and, when many were displeased that a young man should speak so freely, he gladly bore the cross: and his example has been made a blessing to others." He concludes as follows:—

"In my previous letters I mentioned a Mahomedan, who had formerly been employed in the highest offices. This man understands Persian most thoroughly, and speaks

it excellently. He often visited me of an evening, and gave me a complete idea of the Mahomedan doctrines and discipline, and read to me the rarest books he possessed. I thus learned to express myself in Persian, and to explain the doctrines of Christianity. Some months ago, this poor man was put under arrest, and confined to his own house, where he still remains. The nabob's son, a bigoted Mahomedan, said that he had offended his father, and on that account he was imprisoned. Every one, however, believes that it was in consequence of his having visited me, and expressed himself in terms too favourable to Christianity. God graciously help us for Christ's sake, and tread down Satan under our feet! The good Lord inwardly strengthen you, and by the comfort flowing from the inestimable mercy of reconciliation, animate you; and may your old age be truly blessed!"

Writing, about this period, to the London Committee, Swartz gives a lively though deplorable picture of the state of the country, and of the injury done by the profligate lives of the bulk of the European residents. He says:—

“The king of Tanjore is, in the estimation of the ignorant, a prince who governs according to his despotic will; but he is, in fact, more a slave than a king. He seldom goes out; and often, when he purposes to do so, the Brahmins tell him that it is not an auspicious day. This is sufficient to confine him to the house. His children are brought up in ignorance,—for why should a prince learn much? He need not be acquainted with writing and accounts,—for has he not servants enough for this? The number of his wives destroys all domestic peace. The first whom he espouses is denominated his lawful wife. By degrees, however, as he takes more, jealousy among them becomes a source of dangerous disquiet, and the love which should subsist between brethren is banished. So true it is, that when man departs from the ordinances of God, he treads in a thorny path.

“A despotic ruler, being intent only on increasing or preserving his power, entertains a distrust of all his minis-

ters. He considers it expedient, therefore, often to humble them. Though a minister possess his favour for years, he sometimes falls at once. The king permits his house to be plundered (this has often happened within my remembrance), and lays him under a domiciliary arrest. No one must visit him, or speak to him. By degrees, this severity is relaxed. The ex-minister, thus fallen into disgrace, hunts after the failures of his successor, and endeavours to involve him in the same ruin, and frequently is restored to favour.

“The troops belonging to the Rajah of Tanjore are chiefly cavalry,—about six thousand,—and two thousand foot. The cavalry are not furnished with horses, but each soldier provides his own. He who can collect a hundred horse, is appointed their captain. To these troops a district is assigned, where they receive their pay from the tenants. If they do not give what they demand, they resort to force.

“The Tanjore country is, however, as a well-watered garden. Notwithstanding all the oppression and injustice, the inhabitants subsist tolerably well: it teems with people. The land is divided into districts, and every district is leased. The lessee is obliged to advance at least the half of his rent; and as he cannot in general do this from his own resources, he borrows of the native merchants or Europeans, and gives forty, or even more, per cent. He borrows also what he requires for the support of his family; and all must be eventually extorted from the poor inhabitants. It may with truth be averred, that the poorer people enrich with their labour the idle and the proud. A cultivator of land in Tanjore, commonly gives sixty or seventy in the hundred. Supposing that he has on his ground a hundred bushels of rice, the king (or the lessee in his name) takes seventy: the remaining thirty are retained by the inhabitant; and with this he has to pay his servants and support his family. Nay, if the king need money, as in time of war, he seizes upon all. I have myself witnessed the poor labourers contemplating at a distance the blessing of God upon the fields, while the king's people have reaped it all. Thus, the oppression

being so great, they endeavour, by every possible means, to defraud the king. They are accustomed to say, 'Without stealing, we cannot live.' Hence it may easily be conceived what disposition to the maintenance of justice prevails in this country.

"Under a frame of government so wretched, the education of the young is miserably neglected. Few children learn to read, write, and cast accounts; and these are almost exclusively boys. It is a most rare occurrence for a father to afford his daughter the means of education. When taught to read, it is from books in which the fabled epiphanies of their gods, together with all their licentious acts, are delineated. We cannot, they think, be better than our gods; they everywhere practised lying, impurity, injustice, and revenge; these cannot, therefore, be sinful. Thus is the little which they know from reflecting on the works of creation, greatly obscured. In the temples of their deities, their most flagrant actions are described in images and pictures, which sink the people in the depths of vice and misery. The consequences of this devilish instruction are clearly visible. Both body and soul are destroyed. Thousands sensibly feel their errors.

"The children of the Brahmins are commonly better educated. Besides the thousands attached to the idol temples, many of them farm the land, hold offices under the king, and act as clerks, overseers, and accountants. The offspring of the Brahmins are in general clever, and learn languages quickly, especially when they hope to turn it to advantage. Many English gentlemen engage Brahmins to keep their books; and hence a great number acquire the English. Besides this, they learn the Persian, and are employed by the nabob and others as interpreters. In every lucrative situation we find a Brahmin. It is remarkable, that within the narrow limits of Tanjore a hundred thousand vigorous young Brahmins might, with very little trouble, be collected. With the exception of their daily ceremonies and ablutions, they do nothing: living in voluptuousness and corrupting sloth. They possess the best land, and give away little or nothing; besides which,

the numerous pagan festivals are eminently profitable to them. I asked a wealthy Brahmin whether they imparted to the poor a portion of their great revenues. He replied, 'No : the people give to us and the pagodas ; but we contribute nothing.' What is asserted, therefore, in one of Mr. Holwell's books, as to the beneficence of the Brahmins, is not to be credited. Some months ago, a Brahmin declared to me plainly, 'The reasons why we do not embrace the Christian doctrine are avarice, pride, and voluptuousness.'

"Meanwhile," adds this excellent man, with something of prophetic hope as to the future progress of Christianity, "we faint not ; we know that Christ is ordained as a light to the Gentiles. He is able to dispel this heathen darkness. Confiding in his divine assistance, we go forth diligently among the natives to make known to them the way of life, and affectionately to invite them to the enjoyment of the salvation purchased for them by the Redeemer. The progress of conversion is not so great as we wish ; still the rescuing of one single soul (not to mention many), is sufficient to encourage us not to be weary. Who knows to what important end the all-wise God may direct the revolutions which have taken place in India during the last twenty years ? O that the Europeans in this country would discern the glory of God ! Should he graciously work a thorough change and reformation among the principal Europeans, a blessing would spread through the whole land. Many salutary regulations might be introduced. Multitudes of abominations might be prevented, and thus the obstacles which have hitherto deterred the natives from embracing the Gospel might be lessened. There are several Englishmen here, who, through the converting grace of God, have been convinced that the knowledge and enjoyment of his loving-kindness are better than life, and consequently better than ill-gotten wealth."

In a letter to a friend in London, Mr. Swartz again refers to the same painful topic ; and the passage is here introduced, chiefly for the purpose of contrasting that

representation with the marked improvement in European character which has of late years been universally acknowledged :—

“ It is extremely difficult,” he observes, “ when describing our situation here, to give any one a just conception of it without adverting to the profligacy of the Europeans. The great among them aim at nothing but to live in pleasure, and to become rich. If not readily successful in the latter object, they resort to unjust means, the employment of which hardens the mind to so alarming a degree, that they will hear nothing of the word of God, and too frequently plunge into the most frightful infidelity.”

The journal for 1768 thus closes :—

“ The conclusion of the year has been very melancholy with respect to political events. All the territory which the English had taken from Hyder-Naick they have again lost. He approached near to Trichinopoly, and would probably have taken it, had not a rain of three days’ continuance driven him off.

“ God be gracious to us, and further his work ! May he cause his countenance to shine upon us, that the heathen may know his ways, believe in him, and adore him as his children in Christ Jesus !”

Writing to Professor Francke he says :—

“ Oh, may the faithful God grant to me, a feeble creature, his powerful grace more and more, that I may spend my days to his glory, and the benefit of my neighbour. Oh, that I had a dear brother with me, then could many be better instructed ! In the mean time God knows our affliction, and our sighs are not hidden from him. May he compassionate the poor heathen, and may his kingdom break forth here graciously !”

Early in 1769 a treaty of peace was concluded with Hyder Ali, and the perils of travelling were thus in a great

measure removed. On the 20th of April Swartz visited Tanjore, where he preached daily, and examined the state of the congregations, and of the schools.

This visit was also the occasion of introducing him to the Rajah Tuljajee, with whom and with his successor Swartz became subsequently very intimate, and in whose affairs he became deeply concerned. Tuljajee was then in the prime of life, of good natural talents, and of mild and dignified manners; indolent and self-indulgent, like the generality of Hindoo princes, but by no means tyrannical or oppressive; and though too much under the influence of the Brahmins, tolerant and liberal in his views of religion. He is said to have formed an exception to the general ignorance of men of his rank in India, and to have successfully cultivated Sanscrit literature, so as even to have produced some poetical compositions in that language, which are still recited at Tanjore as proofs of his genius and learning. Such was the Hindoo prince with whose history that of Swartz is henceforth so intimately interwoven.

“At five in the afternoon of the 30th of April,” says the excellent missionary, in his journal for 1769, “I was introduced to the king. He was seated on a couch suspended from pillars, surrounded by his principal officers, and opposite to him a seat was placed for me.” The conversation began by the Persian interpreter informing him that the king had heard a good report of him, to which Swartz replied in Persian, expressing his thanks for the kindness which he entertained for him, and wishing that God might enrich him abundantly with every blessing. The interpreter omitting to repeat the wish, one who sat by told him, “He wishes you a blessing.” “He is a priest,” replied the king. Perceiving by the manner in which he made this observation, that he was but imperfectly acquainted with the Persian language, he requested permission to speak in Tamul, at which the rajah appeared pleased.

He first inquired how it happened that some European Christians worshipped God with images, and others without them; to which Swartz answered, that the worship of images was expressly forbidden by the word of God, and

that this corrupt practice originated in the neglect of the Holy Scriptures, which had in consequence been removed by such Christians from general use among the people. The rajah next inquired how man could attain to the knowledge of God. In reply to this question, the missionary pointed out, in his usual manner, the works of creation, and the bounties of Divine Providence, as testifying the power, wisdom, and goodness of God, and his word as clearly revealing whatever is essential to salvation. "If it please the king," said he, "I will set before him briefly the principal subjects of that word." The rajah having signified his assent, Swartz proceeded to explain the nature and divine attributes of God, one of the attendants repeating his explanation of each point very distinctly, slowly, and audibly. He then remonstrated against the worship of idols, as inconsistent with the perfections and glory of God, observing, that before their conversion from heathenism, the European nations also made images, and adored the work of their own hands with prostrations and salams. The king laughed, for the expression struck him forcibly, and said, "He speaks plain." The pious missionary next shortly urged the corruption into which mankind had fallen, which is visible from universal and melancholy experience; and then unfolded the method of deliverance through the Mediator and Saviour whom God has graciously provided, and his indescribable willingness to receive those who turn to him—illustrating this encouraging assurance by his favourite and appropriate parable of the prodigal son.

Upon the usual introduction of sweetmeats, of which Swartz took a little, he said, "We Christians are in the habit, before we partake of food, of praising God for his goodness, as well as of imploring grace to use the gift to his glory;" and on being desired to offer up such a prayer, he immediately complied. With the simplicity and freedom from the apprehension of ridicule which peculiarly characterized him, he then, at the request of the king, who had been informed that Christians were accustomed to sing in celebrating divine worship, sang some verses of the

Lutheran hymn, in the Tamul translation of Mr. Fabricius, beginning,

“ My God, to thee this heart I bring.”

The rajah declared himself much pleased, apologising that he had detained him so long, and desiring him to dine with Captain Berg, who was his constant friend and companion, in the palace. “ I withdrew,” he adds, “ repeating my wishes for his happiness.”

Mr. Swartz remained at Tanjore about three weeks during this visit, and then returned to Trichinopoly. A few days after the rajah having inquired for him, and being told that he had left Tanjore, said, “ I thought he would have stayed with us ;” and on being reminded that he had not desired him to remain, he replied, “ It is my most earnest wish that he would continue here.” Captain Berg having informed him of this favourable disposition of the rajah, Mr. Swartz consulted his brethren at Tranquebar, Cuddalore, and Madras, as to the best mode of proceeding, who unanimously advised him to return to Tanjore without delay, in order to ascertain what the rajah’s views really were. Accordingly, in the month of June he proceeded thither in company with his friend Colonel Wood, who was about to leave Trichinopoly, and whom the rajah was desirous of seeing as he passed through Tanjore. “ We set out,” he says, “ and on the way I had many pleasing conferences with the natives. When introduced to the king in the presence of Colonel Wood, he was very friendly. After a few inquiries respecting the welfare of the Colonel and his family, he asked me what was the design of our celebrating Sunday. I explained to him the command of God relative to the consecration of the Sabbath, and his merciful intention in giving it ; namely, to make us holy and happy, by devoting it to the concerns of our souls. He then inquired why we Christians did not anoint ourselves, as they did. I replied, that the heathen thought they were thereby purified from sin ; but that we knew that sin could not thus be removed—that God had provided a more effectual remedy by sending a mighty Saviour,

who had taken away our sins by the sacrifice of himself; and that we must seek forgiveness through faith in this Redeemer.

“ He then asked some questions respecting the king of England, and expressed a wish to visit our country. I took occasion in reply to say something concerning the religion which is there taught, and how much it contributes to the welfare both of princes and people; adding, This is our wish, that you and your subjects may embrace it to your present and eternal happiness. The king looked at me, and smiled. His chief Brahmin often interposed, and told him what he had seen among the Papists at Pondicherry; to which he replied that we were very different from the Papists. He then desired me to speak to the Brahmin in Persian, which I did, and addressed a short admonition to him; but he professed to have forgotten his Persian. Here the conversation ended, and we took our leave. I accompanied Colonel Wood a day's journey beyond the river; and parted from him and his lady, who is powerfully awakened to religion, with prayer. They were both greatly affected. May God mightily carry on the work he has begun in them, and bring it to a glorious issue!”

After this interesting conference with the rajah, not having as yet received permission to enter the fort, Swartz repaired daily, early and late, to the glacis near it, and addressed the natives, who in great numbers surrounded him. Frequently, from the violence of the land wind, he was covered with the dust which flew around: he generally spoke upon the great subjects of repentance, faith, and reconciliation with God, through Jesus Christ, till he was quite exhausted. Sometimes he expounded the parables by which our Saviour displayed the treasures of the kingdom of heaven, and the means of attaining them. The people commended his doctrine, and often said, “ O that the king would embrace it! All would then forsake heathenism.” At the end of a fortnight he received an unlimited permission to enter the fort whenever he was disposed. He in consequence visited the principal officers of the rajah, and fully declared to them the Gospel of Christ. One of them having offered him a present, he civilly de-

clined it, requesting him and those who were assembled not to be offended at his refusal, as he was only anxious not to interpose any obstacle to their reception of Christianity, by giving occasion to any to suspect him of interested motives. "He who tendered me the present," says this wise and excellent man, replied, "that he should never think this of me." I answered, "That may be; but you cannot prevent others from thinking thus. I seek the good of your souls, and not gifts. I accepted a nosegay, and so we parted."

Sometimes he went through the principal streets of the fort, when many of the inhabitants, Brahmins and others, collected around him, and listened for a long time. One of the Brahmins observed, "You allure the people with money." "I replied," said Swartz, before the whole multitude, "Prove to me that either I or my brethren at Tranquebar have decoyed a single heathen to us with money, and I will hold my tongue." It was said, that when speaking one day before the palace, the rajah stationed himself in an upper room, and after listening to his address, observed, "He makes out our gods to be downright demons! We must keep him here to instruct this foolish people." Upon another occasion, when near the palace, the king sent to desire him not to quit the fort, as he wished to speak with him. Upon this a number of Brahmins and others belonging to the court hastened to the palace, and Swartz prepared himself for the interview; but the chief Brahmin, who had the control of the revenue, came and diverted the king from his purpose. He sent, however, to tell him that he would speak to him in the evening; but again he was prevented. "The poor king," he observes, in a letter to Dr. Francke, in which he briefly mentions this remarkable visit to Tanjore, "sits, as it were, in a prison. His officers deceive him and the whole country, and resist to the utmost the settlement of a missionary here. Many," he says in his journal, "even of the Brahmins themselves, said that the king would gladly have had me with him, but he was afraid of the people around him. The great about the court saw, with regret, that he was desirous of detaining me, being fearful lest their corrupt practices might be

exposed. At length I visited one of his principal officers, and after declaring to him the Gospel of Christ, I begged to make my humble salam to the king, and to ask what was his purpose with regard to me ; that I was come at his gracious summons, ready to serve him from my heart in the cause of God ; but that as I had an engagement at Trichinopoly, it would be necessary that some one should take charge of my duty there, if I were to remain at Tanjore. I requested, therefore, to know the king's intention. The answer which I received the next day was this ; that I might return for this time to Trichinopoly, but that I was to remember that the king looked upon me as his padre. Many," he adds, " of the common people were grieved that the king should allow himself to be hindered by his servants from detaining me near him. But God can, and in his own time will, cause this nation to adore and fear his name. May He compassionate this poor people, now lying in darkness and the shadow of death, for his name's sake."

Such is the account which Mr. Swartz gives in his journal, as well as in letters to Dr. Francke and the Society for promoting Christian Knowledge, of his first interviews with the Rajah of Tanjore, which led to his subsequent establishment and favourable reception as a missionary in that kingdom. In the month of July he returned to Trichinopoly, and resumed his ordinary labours among the Christians and heathens of that city.

A letter written about this time by Mr. W. Chambers, to his brother, gives some interesting particulars of Swartz and his proceedings. Mr. C. says :—

" I told you in a former letter, that Mr. Swartz had struck into a new path at this place, by having already made himself master of the Hindostanee language, and continuing to acquire a knowledge of the Persian. As he was upon this plan when I came up about seven months ago, he was very well pleased with my having brought with me the Persian Gospels ; and these, I assure you, are read with such profound veneration and attention by the more

learned Mahomedans, as would surprise you. But Mr. Swartz, though he could not but acknowledge the advantage these gave him in showing the fundamental doctrines of our religion, yet has often lamented his want of the latter part of the New Testament, in which alone the application of those doctrines is to be found. Indeed, the sophistical questions they so frequently put to us, in perusing the 'Ingeel' (as they call it), do but too plainly discover to us the disadvantage of not being possessed of a complete Persian New Testament. Mr. Swartz is a man of such extensive learning, of such strength of judgment, is of so regular a conduct, so cheerful a disposition, and such sincere piety, that I think there can scarcely be a man more likely to succeed in such an undertaking as this is, if he had only the proper means. He has already written to the Society for promoting Christian Knowledge, to beg they may supply him with some books, and particularly the complete New Testament in this language, if such a thing can be procured. But I believe his modesty, in the infancy of such a scheme, has prevented his descanting so largely upon it as he would, if he were to open his mind. He has declared to me, however, with some energy, that he thought if some hundred impressions of the Persian New Testament, in a portable volume, without any translation, could be printed off in England, either by subscription or any other means, they might be dispersed in this country amongst the Moors, in all human probability to great advantage. The son of the nabob said to him one day,—'Padre, we always regarded you Europeans as a most irreligious race of men, unacquainted even with the nature of prayer, till you came and told us you had good people amongst you in Europe; since you are come here, indeed, we begin to think better of you!' Both he (Mr. Swartz) and your humble servant begin now to be a little known among them; but I assure you, at first they seemed vastly surprised to find there was anything rational in our faith, or that any of us pretended to holiness of life. Mahomed Panáh (the Moorman I mentioned in a former letter) agreed once so far with us, and talked so loudly in praise of the 'Ingeel,' even before his own countrymen, that I really thought he

was going to turn Christian :—Mr. Swartz happening to tell him the circumstance within his knowledge of an Englishman having sent back some valuables from scruples of conscience, he (Mahomed), in a large company of Moormen of rank, began to talk highly of our ‘Eemáhu’ (faith and religion), and as a proof of the excellence of it, brought up this very circumstance ; and at the end of the narration he exclaimed, ‘There’s an Eemáhu for you ! where shall we find a Mussulman that would do so ?’ He talked at this rate so long and so strenuously, that there was a universal report amongst the Moormen, even to the nabob, that Mahomed Panáh was going to be a convert of Mr. Swartz ; and upon this he found himself deserted by all his acquaintance, particularly his great ones, that before had revered him for his learning. This the old man had not strength to bear ; and, resigning himself up to that passion which gets hold of us all, in some degree, ‘the fear of man,’ he tacked about, and has ever since, in the presence of his countrymen, disputed against some of the principal points of Christianity with all his usual sophistry.

“Who knows, however, what such a man might have done before now, if he had but had one more to keep him in countenance ? and who can say that he might not have had many more, if the New Testament had been known among them ? All I have to beg of you is, that you will procure for me one Persian New Testament at least, if possible ; and as for the other scheme, you know best whether you can at all promote it.”

Swartz’s journals, of the close of 1769, furnish various interesting details, from which we copy a few passages :—

“On the 13th and two following days of November, I was engaged only with the children in the schools, and with a sick person ; the almost incessant rain preventing me from going out. The gracious God has copiously refreshed this district, so that the high lands, which cannot be watered by the river, are rendered fruitful by the showers. Praised be God ! On the 20th, I went out early. It was a peculiarly pleasant morning ; the beams of the sun, after the

late rains, being doubly reviving. A heathen came to me, whom I affectionately entreated not to neglect so good a God, who created, preserves, and redeemed us. During this month the Brahmins and others repair to the river to bathe. On the 21st, a vast multitude being assembled, I suggested to the Brahmins, whether their outward washings could purify; and added, that the great God had indeed provided and revealed to mankind a divine method of purification from sin.

“The next day, after pointing out to a party of attentive hearers the sin and folly of idolatry, and explaining the leading doctrines of divine truth, a Brahmin said, ‘We also have books and priests, and we must not depart from them. You do well to believe your law, and to instruct the ignorant; but that we, who have learned something, should go over to you, can never be.’ ‘If a blind man,’ I replied, ‘pretend to show others the way, both must fall into the ditch. You have priests; but prove whether what they teach be truth or falsehood, light or darkness. To what purpose has God given you understanding? Pray to him also that he would guide you to the knowledge of the truth. You well know how your priests instruct. You will shortly have a festival at Seringham, during which they will exhibit the obscene images and actions of your idols. Do you call that instructing in what is good? Look at the effects which such instructions produce. Is not your country overwhelmed with impurity?’ Upon this we seated ourselves under a tree, and I expounded and applied to them the parable of the prodigal son.

“I again visited the sick in the hospital. Some thought that this school of the cross had not been unblest to them. In the afternoon I was called to an officer of the nabob, who was born in the principality of Halberstadt. He was very ill, and his mind much distressed. An imprudent marriage, against which I had earnestly warned him, had injured him much both in body and soul, which he now deeply lamented. I directed him to Christ, and his blood of reconciliation, by which all our sins can be blotted out, and prayed with him.

“December. — A Mahomedan from the north, who

wished to be a chief priest, visited me with his wife. We sat down before the church-door. He inquired concerning the Christian doctrine, when that of the atonement was chiefly insisted on. He said, 'My mind is truly in doubt and anxiety.' 'Turn, then,' I replied, 'to Him who can and will relieve you.' His followers went into the church, and performed their evening devotions kneeling. This man has since visited me only twice. 'The nabob,' said another Mahomedan, near him, 'is against it. What can we do?' To this a third, who is in the nabob's confidence, assented. When I asked him, therefore, afterwards, why he never came to me—'The times are such,' said he, 'that whoever converses with you must suffer for it.'

"Many among the heathen, also," Swartz observes in his letters to Dr. Francke and to the Society for promoting Christian Knowledge, "have owned themselves convinced in their hearts of the truth of the Christian religion, but the cross which they must take up as soon as they embrace Christianity deters them from a public profession of it." Notwithstanding these difficulties and discouragements, he adds, "I have baptized twenty-five adults in the course of this year, received several Roman Catholics into the Protestant Church, and five children have been born in the congregations. Some, especially of the women, so conduct themselves, that I have a good hope that the word of God has not been preached to them in vain. We exhort one another to this end, and trust that God will, according to his goodness, permit us to behold with rejoicing the days of harvest.

"At the sacred festival of Christmas," thus he concludes his journal for the year 1769, "we endeavoured to stir up ourselves and the congregations to faith, love, and thankfulness, by the blessed Gospel of the unspeakable love of God, as it is manifested in the incarnation of Christ;" and in a short letter, dated December 23, in which he informs his friend, Mr. Chambers, that he had despatched the furniture which he had left at Trichinopoly, he thus expresses his grateful emotions on the return of that hallowed season:

"I wish you may enjoy the fulness of grace, purchased

for us by Jesus Christ. May the good tidings raise your heart to holy joy, thankfulness, and love! Remember me to all our friends."

The year 1770 was not distinguished by any remarkable occurrence. Swartz went on with his labours, in the most patient, earnest, believing spirit. "From the commencement to the end of this year," he writes, "the Gospel of God reconciled to us in Christ has been preached to the poor heathen in Trichinopoly, Seringham, and the surrounding villages. Daily, morning and afternoon, have the catechists gone forth, and sowed the seed of the word of God. In the afternoons I have myself accompanied one of them. The conviction among many thousand heathen and Roman Catholics is certainly remarkable, so that they even speak of it among one another. The fear of man, however, and other similar causes, keeps them back. Notwithstanding, may God yet have mercy on them! In addition to my employment in the schools throughout the year, except during two months, in which I travelled to Madras, I have in the mornings held preparations with various natives, heathen and Roman Catholic, for receiving them into the communion of our Church."

With respect to some of his converts, he reports the most pleasing and satisfactory proofs of sincerity; while, as to others, he with equal ingenuousness acknowledges the superficial and temporary nature of their profession of Christianity. Among other instances of success he particularly mentions the following:—

"A young Pandaram, who for nearly seven years had resorted to all the celebrated pagodas and reputed sacred waters, without finding rest to his soul, was accosted by us one afternoon near the river. He had, he said, often entertained doubts as to the whole of the heathen ceremonies. A Roman Catholic had given him a little brazen crucifix; this he had carried about him, and often, as he told us, had placed it before him, and worshipped. 'To-day,' he said, 'I was at the river, and beholding the numerous pagodas of Seringham, I thought within myself, What is all this? What can it avail? Just as I was thinking thus,

your catechists approached and recommended Christianity to me. I will now see what effect your doctrines will have. If I discover in them anything better than I have found in heathenism, I will cheerfully embrace them.' We recommended him to remain with us a fortnight, and attend to the Christian doctrines with becoming seriousness and prayer ; honestly to state the doubts he might at any time entertain ; and when he had in some degree ascertained the nature of Christianity, to determine what he would do. He was pleased with the proposal, and attended daily to what was addressed to those who were under a course of catechetical preparation ; and at length voluntarily laid aside his Pandaram's habit, and gave up his string of a particular kind of corn, which both Pagans and Romish Christians use as a rosary. He learned with diligence, and began to pray, being daily present when I prayed with my servant morning and evening. After holy baptism, he requested that an opportunity might be afforded him of again learning to read, which he had been previously taught, but had forgotten. He has now been with us four months, and nothing inconsistent has been perceived in him. The knowledge of Christ will render him truly zealous and sincere."

The journey to Madras, alluded to in the preceding extract, occupied the months of February and March : " but as I did not keep a perfect diary," says this conscientious missionary in his journal for the year, " I have passed it by, from an apprehension that much might be now written that was not accurate, and consequently not according to truth. On the whole journey repentance towards God and faith in our Lord Jesus Christ were proclaimed to the heathen and to the Roman Catholics, and at the request of my brethren, I visited the different and distant congregations in the country, in order to impress upon their hearts a word of exhortation."

To his friend Mr. Chambers he writes :—

" Let Jesus be your high priest and preacher. Grow in him, and what I told you last, keep in memory, or

rather in constant practice. Read frequently John, xvii. 3, 11, 15, 16, 21. Let us, according to that heavenly pattern and divine admonition, strive to be one,—

“ One in doctrine,
 One in adhering to Christ,
 One in loving him,
 One in despising and renouncing the world,
 One in loving one another,
 One in bearing the cross.

“ As God has made us equal in the share of the most glorious benefits of the Gospel, as having given us one Gospel, one baptism, one hope, one glorious Redeemer, so he has thereby designed us to be the same in brotherly love. And as without joint prayer that brotherly love cannot be kept in proper vigour, let us endeavour to keep up that holy exercise.”

In another letter he says :—

“ That you are united in a brotherly manner, has rejoiced me very much. Such *Collegia Biblica*, as we were used to call them, were the beginning of that extensive blessing in Germany. Mr. Spener first instituted them, when he was chaplain at Dresden. Afterwards Mr. Francke, Mr. Anthony, and others, followed the good example of Mr. Spener at Leipzig, and from thence it became more fashionable. As you kindly desire my advice in this matter, I will freely offer it, knowing that friends receive everything of that nature, though they have a right, nay, are obliged, to prove everything according to the infallible rule of Holy Scripture. I could wish, that when, after reading the chapter of the Bible, you begin to expound it, every member might contribute something. In this manner you might all learn to prophesy. The spirits of the prophets are subject to the prophets, as you all know. Likewise in respect of the prayer, one might undertake it one Sunday, another the next, so your gift might become beneficial to all. I confess the joint prayer of my brethren has been highly edifying to me, and even then, when the person who prayed displeased himself. The reading of the sermon,

likewise, should not always be by one. The world will also have less to censure. Yours is a brotherly society; none is greater, none less; all upon that noble ground of humility, and brotherly forbearance. And this divine humility will keep every member from censuring or gainsaying his brother. If humility and sincerity govern your society, you will have, I cheerfully hope, a great blessing. O that the Spirit from on high might come upon us all, that the barren might become fruitful, the weak strong, and the mourners rejoicing! Salute your dear brethren in the Lord, and let this plain epistle be read, if you please, by them. My heart and love are with you. Remember us in our desert, that here the waters of life may likewise flow."

In a letter to Dr. Knapp he says :—

"When I return in the evening from my customary excursion among the heathen, I hold a prayer-meeting with the English soldiers. This God has graciously not left without a blessing. A chapter from the New Testament is read, some verses expounded, and the services concluded with some practical advice. Many attend this evening prayer, and twenty of them have united in devoting themselves sincerely to the Lord; and, to confirm their resolution, have received the holy sacrament. These, on Sundays, after public service, hold a special prayer-meeting, in which they encourage themselves by singing the evangelical hymns of the blessed Watts, and, in their own words, pour out their hearts before God. The mutual agreement among them is, that if any one lives in known sin, he is admonished, reproved, and, on failing to amend, is to be excluded from this special meeting. The gracious God direct his eye towards them, increase their number, and guide them by his Holy Spirit, to the glory of his name, and the edification of each other!"

Two more brief passages, in notes to Mr. Chambers, reveal to us the secret source of the missionary's strength :—

"Your kind letter I received several days ago, by

Tasunaick, together with the piece of broadcloth. I thank you for your tender (I might almost say, too tender) regard for me, poor sinner ; I wish,—nay, pray heartily,—that you may always appear clothed with the righteousness of your divine Redeemer. Just now we considered, to our mutual edification, in our evening prayer, that excellent chapter (Rom. v.), “Being therefore justified by faith, we have peace with God, through our Lord Jesus Christ ; rejoice in the hope of glory ; rejoice even in tribulation.” What inestimable blessings are these ! and all purchased by Christ, and given freely to all hungry and thirsty souls ! Oh, that we might open our mouths wide and be filled ! As I read you once that passage in the garden, so I could not help reflecting on it ; nay, I shall remember you as often as I read it. May the Spirit of God be poured out in our hearts, and may he display to us the inconceivable wonders of the grace of God towards us !”

And, again :—

“I have been reading the 2d chapter of the Revelation, and considered the first epistle sent to the angel of Ephesus. How many things doth our Saviour approve of which were conspicuous in the character of that bishop ! Nevertheless, he had against him that he had left the first love. He still did many laudable things, but the principle from which they flowed was no more that pure and fervent love which formerly used to move and influence him. His heart became somewhat cold and indifferent, and he performed many things more from custom than love. I cannot say how that tender and mournful complaint moved me. It was as if Jesus stood before me, telling me, I have that against thee. My heart was quite melted down. Yes, no doubt, too many things, otherwise good in themselves, are done without that noble spirit of love. Oh, that my heart might bleed for that unaccountable coldness with respect to the love I owe to my blessed Redeemer ! I repent of it sincerely, though not so as I wish, remembering how great the fall is. But how cheering is the promise, which that beloved Redeemer gives to all those who over-

come that coldness, and strive to be fervent in love. They shall 'eat of the tree of life, which is in the midst of the paradise of God; they shall enjoy the sweet favour and love of God; they shall see and taste how good the Lord is.' May this inestimable promise keep up a fire of love in our breast! May we condemn all coldness and mere formality in religious exercises. I hope your heart is burning with the love of Christ, as the heart of the disciples in the road to Emmaus. Indeed, materials to kindle that fire in us are not wanting, provided we take care and be vigilant. Let us, then, mutually excite one another as long as we have opportunity; and let not the multiplicity of business damp that holy flame which ought to be burning continually. My heart wishes you may be always a shining light! Amen! Be it so!"

Towards the end of this year Swartz paid another visit to Tanjore. He was accompanied on this journey by the native catechist Sædtinaicken, who was born there. Having reached Klicotta they conversed with a number of heathens, Mahomedans, and Romish Christians, on the important subject of the Creator of heaven and earth, and his Son Jesus Christ. "While engaged," he observes, "in this conversation, a poor widow came and asked alms. They referred her to me; upon which I said, 'God has shown mercy to every one of us, and thus teaches us our duty to one another. You have sent this poor widow to me; be not, then, hard-hearted, but let us all contribute something, and gladden her heart.' But, alas! no one of them would give anything." He alone relieved her. The next day he arrived at Tanjore, and accompanied his friend, Captain Berg, who had met him on the way, to his house.

On Sunday, Oct. 14, he preached in the morning to the Tamul Christians, next to the Portuguese, and in the afternoon to a few Germans who were there, from Matt. xxii. 34, on the genuine love of God, evidenced by its fruits. "The day being cool," he says, "I went round the fort, the poor heathen collecting in numbers to hear the word of God. After conversing with them a Mahomedan approached, and asked me, 'What was the difference between

his religion and mine ?' To which I replied, 'We both have a heavy burthen of sin to carry. You have none to remove it ; but we have, in Jesus Christ, a powerful deliverer.'

"On the 16th," he continues, "I repaired to the river, where, during this month, the Brahmins assemble daily, and read the history of Ram to the numerous attending natives. On the way thither I met the rajah's arikar, whose duty it is to report to him every day whatever he sees extraordinary. 'Tell the king,' said I, 'that you saw me, and that I testify to great and small, that they should turn from dumb idols to the living God ; and that from my heart I wish that the king would in this respect set his subjects a good example.' 'Good, good !' he replied ; 'I will tell him.'

"The Brahmins sat in rows by the river. As I approached, one said, 'Give something to the Brahmins.' 'Well,' said I, 'first give me some useful instruction—teach me what relates to my welfare, and then I will give you something gladly.' Another said, 'This is our advice, that if you give money to the Brahmins, you shall prosper.' 'Is that all ?' I replied ; 'do you know nothing more than that ?' I then copiously unfolded the perfections of the great God, and our obligation to worship and serve him only, our ingratitude and disobedience, the one method of reconciliation with him, the holiness and happiness consequent upon cordially acquiescing in it. Many listened in silence. The Brahmins afterwards strongly commended my doctrine, and the people testified their satisfaction.

"Further on," he continues, "I sat down under a shady tree. The river was skirted with a border of verdant shrubs, and all looked fresh and green after the abundant rain. My heart was quite exhilarated by the view of God's lovely creation. Many heathens approached, one of whom said, 'What you were teaching yonder is right and good.' Upon this I declared to them the counsel of God, and testified to them that we must, in a short time, appear before the Judge of all mankind to give an account of our conduct ; and that they would rue it everlastingly if they rejected the truth. A young man said, 'I will hear the truth.'

“In the afternoon I addressed the people at the entrance of the fort, where they surrounded and listened to me as long as I continued speaking. Oh, that God would give them an obedient heart! On my return a Mahomedan frankly said, ‘The people talk of you very strangely, asserting that you come here to draw them over to your religion.’ I replied, ‘They say what is perfectly true. I wish I could persuade them all to turn to the living God.’ ‘So, then,’ said he, ‘you avow that to be your object.’”

It is remarkable that, though at the period of this conversation there was some risk in openly avowing, more particularly to a Mahomedan, the intention and the earnest wish to convert the natives to Christianity, so prudent a man as Swartz did not hesitate to make such a confession. It is at once a striking proof of the simplicity of his aim, and the strength of his faith, and of the general confidence which the integrity and excellence of his character had conciliated, that it was followed by no reproach, and by no attempt to interrupt or counteract his exertions.

On the 21st he preached, as on the preceding Sunday, in Tamul and Portuguese, and afterwards addressed the Germans from Matthew, ix. 1. In the evening he took his usual walk, accompanied by two Mahomedans, who said, “The people are fond of you.” This led to a conversation respecting the grace of God, and the way in which the forgiveness of sin is to be obtained. The next day, having gone early to the river, among many of the natives who joined him one of them said, “It is our fate to be heathens, and a convenient season must first arrive before we can change our religion.” “You speak,” said he, “of blind fate, which you must yourself acknowledge to be evil, yet you reject a better dispensation, against your own knowledge and conviction. Can you suppose that the Almighty, to whom you will have to render an account, will accept this as an excuse? The time will come when you will regret having refused the means of salvation. It is the fear of men which keeps you in bondage.” To the last observation they assented.

In the afternoon a large number assembled near the

fort to hear him. One of them, a lively young man, said, "Show me God, that I may see him, and I will become your disciple." Mr. Swartz replied, "You speak like a sick man, who wishes to become well without taking medicine. There is a sure way revealed by God himself; follow it, and you will see him. This consists in self-abasement and poverty of spirit, in repentance, meekness, and humility, in hungering and thirsting after righteousness." He then asked the young man whether he would choose this way. He went away like another mentioned in the Gospel, acknowledging that this way was too difficult.

The next day he met with a learned Hindoo at one of the resting-houses, who took him by the hand, and expressed great satisfaction in seeing him, promising at the same time to be obedient to the truth, should he be convinced of it. Several sentences in the Tamul language being visible on the wall, the Hindoo read them. The substance was nearly as follows:—

"Our ancestors have been taught to observe many ceremonies, and have died. He will be the true priest who can confer immortality." "What say you to this?" said the missionary. "Do you, indeed, desire true and happy immortality? If so, you may attain it." The Hindoo declared that the immortality he wished to possess consisted in being exempt from pain, sickness, and death, and, whenever he was so inclined (such was his expression), in being able to make an excursion to the moon. "Your first care," rejoined Swartz, "should be this: how, as a poor, guilty sinner, you may be reconciled to God." "I know no sin," he exclaimed, "and wish for superior instruction from you." "Ah," said Swartz, "I perceive that you are full of conceit—the chief knowledge you want is self-knowledge."

On the 31st of October he left Tanjore, and the next day arrived safely at Trichinopoly. On the 15th of November he visited the great mosque, and addressed the assembled Mahomedans on the true way of obtaining grace. Their legend respecting this mosque is, that it contains the remains of a celebrated fakir named Natter, distinguished for his extraordinary miraculous powers displayed there about seven hundred years ago. It is frequented by

the Mahomedans every afternoon, particularly on a Thursday, to worship God at the tomb of this pretended saint. One of the superintendents told Mr. Swartz, that "the annual income of this temple amounted to about two thousand rupees, a sum insufficient to support the numerous families residing in its vicinity; which," he added, "occasionally continued quarrels." Two Mahomedans, who spoke Persian very fluently, conversed with him, and greatly extolled the merit of good works. He observed, "that the real foundation for the remission of sins was Christ's merit and satisfaction. I will not," said he, "detain you with long discussions, as you have just quoted the Persian proverb, 'He who disputes, loses every time a drop of blood from his liver.' I will, therefore, simply state the truth as revealed to us in the Gospel. We are sinners, and deserve the wrath of God. Consider his pure and holy nature. The more we think of God and ourselves, the more we must be convinced, that either we must suffer ourselves the punishment due to our sins, or that another person duly qualified must endure it in our stead. This person is no other than Jesus Christ. God has made him to be sin for us, who knew no sin; accepting out of infinite compassion his atonement, which he has sufficiently demonstrated by his resurrection. He is now the foundation of all grace; so that unless you seek through him the forgiveness of your sins, the guilt will rest upon yourselves, and you must bear the punishment." Having then explained how the doctrines of repentance, faith, and godliness, all spring from this reconciliation with God through Christ, the eldest of the Mahomedans, who had listened in silence, at length said, "You have it one way, and we another;" but the other observed, "that Mahomed also taught, that Iman, or faith, lies at the foundation of good works."

At the close of 1770, writing to Dr. Knapp, he says:—

"God has supported me and my native assistants in a very signal manner. The latter are perfectly well, and zealous in prosecuting the work of God. There are five; 1st, Devanesen (Theophilus), a man of quiet, peaceable dis-

position ; 2d, his son, Rayappen, who formerly had been my servant, but conducted himself with so much propriety that I appointed him schoolmaster ; 3d, Sædtinaicken, a man in his fiftieth year, of a very cheerful and happy temper, who has a peculiar gift in conversing with all kinds of people ; 4th, Ignasimutta, thirty years of age, who is very anxious to make known Christ ; and lastly, Dewasagayam, whom I lately engaged on account of his piety and ability in teaching others. Each receives monthly two pagodas, which is little enough to support themselves and their families. They are a great comfort to me, and each of them possesses qualities which render him useful in his department. During the last year I had many Papists and heathens under instruction. One of the assistants is then always present to teach the catechumens. The others I send to teach in the villages, which they do very willingly. In the afternoons one of them accompanies me in my walks to converse with the natives, and he addresses Christians and heathens in my presence. I have often been surprised at the great propriety with which they apply passages of the New Testament, to point out the superiority of Christian doctrine.

“In the English school I have forty children, who are taught by two pious soldiers, and I daily examine them myself for an hour. In the Malabar school, thirty children, of whom twenty-six receive a monthly gratuity of half a rupee. In the forenoon they are instructed in reading and Christian knowledge ; in the afternoon they are taught netting, that they may be accustomed to some employment.”

During this visit to Tanjore, the Roman Catholics appeared much excited by his visit, and requested him to hold a conference with their padre on the doctrines of Christianity in their presence. To this he willingly assented, laying down three excellent rules to be observed during the discussion, viz. that it should be conducted in the spirit of kindness and charity ; that the appeal should be exclusively to the word of God ; and that correct minutes of the arguments should be made in writing, so that the

whole might be reviewed. When the day, however, appointed for the interview arrived, the Romish padre, much to the disappointment of his people, declined making his appearance. Swartz contented himself with expounding to those who had assembled several beautiful passages of Scripture, such as Matt. v. 1-10; John, xiv. 6; 2 Cor. iv. 1; 1 Tim. iv. 6; Matt. xi. 28; and some of his hearers expressed their conviction, that if a missionary were settled at Tanjore, many would attach themselves to the truth. He concludes this letter, as he did one of nearly the same date to the Society for promoting Christian Knowledge, with an earnest wish for additional aid in his mission.

“The king,” he says, “having once desired that I would settle at Tanjore, it might be well to make the attempt. Who knows whether the hand of God might not be with us, and many be relieved from their wretched state !

“Had I a colleague here, I might be absent for some months. But if anything be done in Tanjore, a missionary must be constantly resident there. I have mentioned the subject to the honourable Society. May God in his mercy for Christ’s sake direct all things to the glory of his name !”

The year 1771 was fitly opened by Swartz in a brief letter to Mr. Chambers, in which he says :—

“This is the first letter I write you this new year. Oh, may Jesus be glorified in your precious soul, so as to be your wisdom, righteousness, sanctification, and redemption ! We were reading and meditating this evening on Coloss. ii., wherein Jesus is set forth as our all,—the sum, the centre, and fountain of all our bliss. Whatsoever we want we find in him ; and are, as the apostle says, ‘complete in him.’ In him we are circumcised, by putting away the body of sin, which is the true spiritual circumcision ; in him we are buried, by being baptized in his name ; in him we are raised from the dead, by believing in him and his divine resurrection ; by him we are quickened with a true sense of the paternal favour of God, having our sins pardoned. If, then, we have all in our divine Redeemer, how just and comfortable is the conclusion, that we are not to look out

for any happiness in the new moons, &c. Why should we run to the shadow, having and possessing the body? Why should we complain of want of comfort or strength, having Jesus? Let us stir up one another to a faithful adhering to the fountain of all our bliss. But let us receive him entirely as our all,—love, serve, and glorify him as such by our whole life. Amen. Be it so! May this year prove to us both, and to our friends, a year of blessing, and peace, and strength!”

Throughout 1771, with but little pause, Swartz held preparatory catechetical lectures from eight till eleven o'clock, and observes in his journal, that many of the catechumens occasioned him much joy. Among those who attended his first preparation was the young Pandaram, who had been so anxious in pursuit of religious truth, and who had so ingenuously resolved on listening to his instructions. “To me and all the catechists,” says Swartz, “he has been a real joy. His desire after the word of God, and his sincere love of prayer, as well as his kind and charitable disposition, have been clearly evinced. An officer, who is sick, told me that he heard him pray every night about twelve o'clock for an hour together; a custom which in the simplicity of his mind he has since continued.” This young man, who was of a good caste, received at his baptism the name of Nyánapracásam (Spiritual Light), and was added as a sixth to the number of the catechists.

This year the aged Schinappen, one of the first converts at Trichinopoly, by the ministry of Mr. Kohlhoff, had the gratification of seeing all his relatives, with their families, attend Swartz's preparation as catechumens. Many instances of conversion amongst the Roman Catholics and heathens occurred, the sincerity of which was strikingly proved by resistance to every species of allurements and persecution. “The increase in the congregation,” he observes, “has been greater than in the preceding year, one hundred and forty persons in all having been added to it. We have also remarked more of the work of God in the hearts of the catechumens, which has encouraged us cheerfully to persevere. The Lord strengthen us daily in faith,

love, and hope, that we may go on from strength to strength, and zealously promote his work in humility of heart, and dependence on his blessing !”

The blessing of God had been remarkably evident among the English soldiers ; and the little company of the sincerely pious and devoted, which had increased to thirty, were eminently useful, both in visiting the sick and in accrediting and adorning the profession of Christianity in the estimation of all around them. An interesting memorial of the death of two of those pious men is recorded in Swartz's journal. The first of them was an Englishman, who had during several years lived as a true Christian. “There was a manliness,” he says, “in his whole deportment. The Gospel of Christ was precious to him, and produced a settled peace and holy courage in his heart. This year he became sick. His pious companions visited him diligently. His mind was perfectly composed, and he longed for the holy communion, which was administered to his edification. Some hours before his death I visited him, and found him in a most happy frame. ‘My sins,’ said he, ‘are forgiven me of God for Christ's sake ; my heart has rest and peace ; the enemy has no power over me. I look forward with complacency to a blessed eternity. I would not exchange with the King of England. Oh, the poor world, that it could but reflect what a blessed thing Christianity is !’ Then turning to me, he said, ‘And I thank you, my friend, for having made Jesus Christ known to me.’

“At last he repeated several times that beautiful sentence, ‘Into thy hands I commend my spirit ; thou hast redeemed me, O Lord God of truth !’”

“The other soldier, an Irishman, whom we called Old James, died about a month since ; an ancient servant of Christ, who kept his heart with all diligence. He frequently lamented, during his days of health, that he was troubled with sinful thoughts, which hindered his prayers. The very ungodly acknowledged that he was a Christian. He was in the habit of retiring alone in the night to devotion. Prayer was one of his chief employments. He hesitated when he read ; but when he prayed, it was scarcely

perceptible. This aged man was a blessed member of the pious Soldiers' Society. The last time I saw him at the hospital, he said that he had no particular pain, but only general uneasiness. 'Well,' said I, 'James, you have nothing to object, should the Lord Jesus call you home?' 'Nothing, nothing,' he replied, with a smiling countenance. We prayed with him, and the following night he departed."

Such simple and genuine memorials of those who, in a far distant land, amidst so many dangers and discouragements, lived and died in the faith and fear of God, are truly cheering. And how incalculable the value of such a missionary as Swartz, both to the European and native inhabitants of India! Eternity alone can fully unfold it.

His residence at Trichinopoly was, indeed, an interesting spot. Daily he assembled his catechists, who were not on stations too remote, and instructed them how to explain the truths of Christianity, and to address the natives in a mild and winning manner; "trying," to adopt his own expressions, "whether they might not be so happy as to bring some of their wandering fellow-creatures into the way of truth." In the morning the catechists joined with him in prayer, and in meditating on the word of God; after which every one was directed whither to go that day. In the evening they gave an account of their labours, and the day closed as it began, with meditation and prayer. During the day many of the natives, of various ranks, came to visit and converse with him, as well as officers of the garrison, who esteemed his character, and courted his society. The widow of one of them, who still survives, and at whose table Swartz was a welcome guest, bears the following pleasing testimony to him:—

"No time can efface the remembrance of that remarkable man: more than half a century is since gone over my head; yet his features, his sweetness of temper, and kind and courteous manners, are still before me; his information was great and various, and whether he spoke of religion or of the world, it was delightful to listen to him."

In August we meet with the following beautiful letter to Mr. Chambers:—

“Though I have not written to you for some time, you are in my thoughts, I may say, every day. I wish and pray that you may ‘be strong in the Lord, and in the power of his might.’ Without him we are nothing, and can do nothing. But being united to him and his Spirit, we shall be strong, so as to gain the victory over all our enemies. This strength, which comes from our Lord, we need every day and hour, on account of our enemies. ‘For we wrestle not against flesh and blood,’ or weak men only, ‘but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’ St. Paul describes the enemies, their power and malice, in a true, that is, terrible manner, not to frighten, but to rouse us to earnestness. Slothfulness will not do ; a holy zeal is absolutely necessary in order to overcome such powerful and cunning enemies.

“Let us ‘stand, therefore, having our loins girt about with truth.’ The truth of the Gospel, particularly concerning the Author of our salvation, is like a girdle, that will keep close, and, as it were, unite our strength. As soon as we let go the truth we lose our girdle, and are like to dissipate our strength. But as the principal truth of the Gospel concerneth the righteousness of Jesus Christ, let us, above all, take and put on that perfect righteousness as a ‘breastplate,’ which covers our breast, and screens our conscience, so that no accusation or condemnation can reach and disturb it. And as the Gospel contains and sets forth that glorious righteousness of Christ, ‘let our feet be shod with the preparation of peace.’ When our enemies deride our relying on the righteousness of Christ, and ask us from whence we have it, let us say, ‘So it is written.’ The Gospel is our armoury. And whereas our enemies not only seduce but likewise threaten, let us in that case take ‘the shield of faith,’ and trust in the providence of our heavenly Father. Our faith in the goodness, power, and veracity of God, is our shield, by which we keep off,—nay, ‘quench all the fiery darts of the wicked.’ The glorious promises, scattered up and down in the word of God, relating to his providence and his preservation of his children, and that all shall turn to their welfare, those

pacify our hearts. Nay, and if we suffer here, let us look up to that great salvation, which shall be in a short time our lot; let us use it as a 'helmet' on our head, that we may not faint. And if our enemies will entangle and perplex us with their sophistical and knotty questions, let us take 'the sword of the Spirit, which is the word of God,' and cut them all asunder. And lastly, in our cheerful confidence, let us never be proud, but maintain that most necessary poverty of spirit, 'praying always with all prayer and supplication in the Spirit.' What divine arms are here offered to us! To know and consider them is good; but to put them on and use them, is infinitely better. The primitive Christians used those arms in a very manly manner. Oh, that the Spirit of Jesus Christ would enable us to become true and faithful soldiers of our Lord! Let us entreat him to strengthen us daily and hourly, till the whole conflict is over; and we can say, 'It is finished; I have fought a good fight.' May divine grace, peace, and strength, attend you in all your ways!"

A brief contest between the Rajah of Tanjore and the Company's troops is alluded to in the following letter, dated October 22, 1771:—

"My dear Friend,—As I am sure you have prayed to God to bring the affair of the war to a happy end, so I think myself obliged and very happy in giving you the glad news of an accommodation which has taken place. To-day every thing is to be settled. No doubt, to-morrow we shall hear more of all the articles. Blessed be God! It would have been a bloody affair if the fort had been stormed. We have lost a great number of Europeans and Sepoys, the Tanjorians likewise. How easily is human blood shed, and lives thrown away!

"By the mercy of God we stand and are preserved. By Him only; for if the enemy had power, he had swallowed us up long ago. Last Sunday happened a peculiar case to us. A young man who came to us with his father and mother, six months ago, grew in true wisdom; and, besides, showed a truly Christian spirit, almost above any of our

catechists. The Roman Catholic people have tried to delude him by persuasion, bribes, and at last threatenings. All proving ineffectual, they fell twenty or more of them upon the young man last Sunday, and nearly killed him. For three hours the poor creature was senseless. I heard it at ten o'clock, but could not go to see him till twelve. I went with the doctor, and found him senseless ; but after bleeding he came to himself. His chest is miserably hurt. The occasion was shortly this : one of the young man's near relations came from the country and fell sick. In his sickness he called for this young man, Nyánapracásam, who was reading to him and praying with him three days. In the course of Saturday night he died. Then came the Papists to bury him ; but seeing this young man, desired him to go away on account of his having received the Parreiar law. He replied, ' If your catechist comes and tells me so, I will go.' As soon as the catechist came, he struck the young man with his slippers, and then all fell on him, dragging him through the street. The heathens cried out, ' Will you murder the young man ?' They are of their father the devil, and the pope. However, the young man praiseth God, and is not dismayed. He is still very sick. Pray for us."

At the beginning of 1772 Swartz notices with gratitude a signal preservation. On the afternoon of Feb. 14, the powder magazine of the fort exploded. " By this calamity," he writes, " many Europeans were killed and wounded, and a much greater number of the natives. The whole street was covered with the massive stones of which the magazine was constructed, with men prostrated beneath them. Besides the powder which exploded, a multitude of shells and cartridges descended like hail." The windows of his house were shattered, and several balls flew into the room next him ; but amidst the surrounding danger, both he, his catechists, school-children, and members of his congregation, providentially escaped unhurt. To Mr. Chambers he says :—

" By this time you are sufficiently informed of that

divine judgment executed by a holy God on this sinful place. I will not, therefore enlarge upon it, but bless God for his divine protection which he vouchsafed me, the children, and congregation. Human chastisements are trifles when compared with divine ones. Well may we stir up one another to fear God as well as to love him. So many hundred souls sent into eternity, without a moment's warning, with all their sins about them—how terrible! No doubt many were amongst those unhappy people, who dreamed of repenting to-morrow. May we be wise, and employ the present time to the best of purposes! May we never slumber, lest the bridegroom come at midnight, and find us sleeping. Blessed are those that wake, and keep their garments undefiled!

“ This I write just before I go to Tanjore. Pray for me, and those that may hear the word of God. I wished Mr. Gerické might come here for some months; but that seems impracticable. ‘The harvest truly is great, but the labourers few.’ O that God would stir up many to come and help! We wait upon thee, O God. Let us not be put to confusion. The enemy is at present fierce. May God strengthen us!”

At the beginning of this year, 1772, Mr. Swartz not only preached the gospel in Trichinopoly and the neighbouring villages, but sent out his catechists, generally two together, to distant places, where their labours were more than usually successful. Among the converts who were at this period added to his congregation was a young man from the country, who, having been met by one of the catechists, was conducted to Swartz. He remained with him several days, heard his instructions in silence, and at length avowed his conviction of the falsehood of heathenism. He then desired to go into the country, and, after a few days, returned with his mother. He continued to attend diligently to reading and prayer, and at his baptism received the name of Sattianaden (Professor of the Truth). Many of his relations were much offended at his conversion; but he advanced steadily in Christian faith, accompanied the missionary and his assistants in their

excursions, and manifested upon various occasions his humility as well as his courage. In a short time he was received as a catechist, "only," observes Swartz, with his usual judgment, "I never send him forth alone, but in company with an elder assistant, that if he should happen to be roughly treated, he may have some one to console him." Sattianaden proved, as it will hereafter be seen, a genuine and valuable convert, and was distinguished during a long course of years for his useful and laborious services in the mission, to which he became thus early and happily attached.

Another instance of conversion, of a very interesting nature, occurred at this time, which is particularly mentioned in his journal for the year. It is that of a man, said to have been more than a hundred years old, who placed himself under instruction, and, considering his extreme age, comprehended well what he was taught, and prayed fervently. Not long afterwards he was taken ill, when he earnestly entreated that he might not be allowed to die unbaptized; "for," said he, "I believe in Jesus Christ." He was accordingly baptized and received, and was named, at his own request, Rayappen (Peter), after one of the younger catechists, to whom he was much attached. During his illness he desired to be read and prayed with diligently. "I visited him," says Swartz, "the day before his departure, when he said, 'Now, padre, I am going to the kingdom of blessedness; and when I am gone, see to it that my wife, who is ninety years of age, may at length follow me.' Soon afterwards he expired, and, as an old man of a hundred years, and a child of God of a few months, he received honourable and Christian burial. His aged wife is now under preparation, and has hitherto delighted us by her grave, devout, and quiet demeanour. She partakes of the spirit of those holy matrons of whom Paul and Peter wrote. She is now about to receive with us the holy communion. May the Lord bring in her children and relations also!"

Early in March, as intimated in his last letter to Mr. Chambers, Swartz proceeded to Tanjore, accompanied by three of his catechists. On the day after his arrival, the

king having heard that he had been explaining the doctrines of Christianity to his officers and servants in the palace, desired to hear him himself. He was accordingly conducted to a shady tree in the court before the king's apartment, who, before he was aware, approached him, holding a yellow umbrella. "At first," he says, "I did not recognise him, as he was very thin compared with his robust appearance when I saw him two years before. Having made a low salam to him, 'Padre,' he said, 'I wish to speak with you privately;' and led me to a detached court. We had been together only a few minutes, when the great Brahmin, who might be called the court chaplain, joined us. The king prostrated himself to the ground, and afterwards stood before him, with folded hands, while the Brahmin placed himself on an elevated seat. The rajah gave me a sign to address the Brahmin, who also expressed a wish to hear the discourse which I had delivered in the palace the preceding day. I then directed him to the supreme Creator and Preserver of all things, and to the worship worthy of him, pointed out the folly of adoring images and departed men, urged the depravity of mankind, and exhibited the mercy of God in Christ, and the method of salvation by repentance and faith in the Saviour. The Brahmin listened in silence, and I was desired to withdraw a little." Refreshments were afterwards brought; and while he was partaking of them the king asked him many questions respecting the nature of repentance, and particularly whether it were allowable to return to the sins which we professed to lament. The faithful missionary replied, that "true repentance consisted in an hatred of all sin, which was inconsistent with such a return." And to an inquiry as to what he thought of the sin of drunkenness, though he perceived its tendency, he took occasion, after the example of the great Apostle, to "reason concerning temperance."

Notwithstanding his Christian boldness and fidelity, it is evident that Swartz had conciliated in no common degree the confidence of the rajah, and that he was anxious to see and hear him as often as his superstitious dread of offending the Brahmins permitted. Intending to marry

the daughter of Captain Berg to another European officer in his service, he desired that they might be previously examined and instructed in Christianity. At the end of a fortnight the day for their marriage was fixed ; and the king, having expressed his wish to be present at the ceremony, the bridal party met towards evening in the open air, in front of the female apartments in the palace. Mr. Swartz was accompanied on this singular occasion by two of his catechists and a schoolmaster. In the following letter to Mr. Chambers, after mentioning the case of a promising catechumen, and his interviews with the rajah, he details the particulars of this marriage ceremony :—

“ My dear Friend,—Your kind letter I have received by Nalla Tambi, who has been with us seventeen or eighteen days, reading, hearing, and attending public and private prayers. He seems to be pleased with such exercises. Here he is as in a desert. He has no communication with men, except with the catechists, who teach him something daily out of the New Testament. May divine grace work in him a thorough change of heart ; for without that, all other exercises would prove fruitless. I shall now soon see whether I stay here longer, or depart ; consequently, whether Nalla Tambi will be baptized here or at Trichinopoly.

“ Concerning affairs here, I am quite in the dark. The last time I was here I saw the king four times, and spoke with him, more or less, of Christianity. But as soon as Manozappa was put at the head of the government, the king was to be seen no more ; because such intercourse was not proper ! The king himself is very free, and speaks with one as a brother : but, unhappily, he is addicted to intoxicating drugs and the love of women. These two things lessen his sense and authority. Were he to converse freely with Christians, I firmly believe he would be persuaded to be a Christian. He told me once, in reply to my entreaty that he would give up his heart to God, ‘ Alas ! my padre, that is no easy matter ! ’

“ I fancy you have heard that the king desired me to marry a couple in his palace, which I did. First we began

with a hymn ; then I prayed ; after prayer, I preached a sermon in Malabar, explained the duties of man and wife, and enforced them by Christian motives, warning against the opposite vices by all that is awful. The king and his first people stood round us, hearing with attention, and even making his remarks. His women were before me, though concealed by a screen. All this displeased the devil.

“ We have been since preaching everywhere in and out of the fort ; to which purpose I brought three catechists from Trichinopoly. About ten days ago I was talking to a number of people, when I was attacked by two servants of the king. Leaving me, they went into another street, where they found Rayappen (my former servant), and Nyánapracásam, (the young man who was abused by the Papists in Trichinopoly). These two were reading the New Testament to many people, in which work they were attacked by those two servants of the king, beaten and deprived of their Testaments. Rayappen and Nyánapracásam have behaved like Christians, declaring to all the people present that they were not ashamed to suffer for the sake of the truth. You see, then, that the word of God meets with the same treatment everywhere. May Jesus begin to open the eyes of the Gentiles, that they may come and receive the salvation which is prepared for them also ! ”

The rajah (or king) of Tanjore began now to cultivate the friendship of Swartz. He perceived the storm which was approaching him on the part of the Nabob of the Carnatic, and was desirous of employing the missionary as a mediator between him and the English, in order to revive their drooping friendship. “ Now,” Swartz observes, “ this in itself would not be sinful ; but it is a dangerous matter to engage in such things with a people so prone to deceit ; and this I distinctly avowed to them. The king said, ‘ Padre, I have confidence in you, because you are indifferent to money.’ But his officers did not wish me to be engaged in this affair, lest their own iniquity might be discovered. And thus it passed off ; for

which God be praised, as I had no occasion to declare fully my averseness to the employment."

It is right to notice, in passing, the testimony borne by the friendly rajah to the known superiority of Swartz to the prevailing love of money, and the Christian integrity and prudence with which he guarded against every engagement which might in the remotest degree hinder or interfere with his one grand object of promoting the Gospel in India.

In the month of October he again visited Tanjore, and conversed with numbers of all ranks on the great truths of Christianity. Upon one occasion, however, he was forbidden by an inferior officer to preach so publicly without an order from the king; upon which he inquired, whether he had any authority to interrupt him in the peaceable exercise of his duty; and finding that he had not, he concluded that a Brahmin who happened to be present had excited this temporary opposition.

Returning to Trichinopoly, he spent the rest of the year in his usual occupations, in which the goodness of God permitted him to witness much that was hopeful, to the strengthening of his faith and the comfort of his heart in the midst of many discouragements and trials. He thus piously concludes his journal:—

"With this I close, and praise the merciful God for his unmerited goodness to me and the eight assistants during the whole year. May He, according to the riches of his mercy, forgive us whereinsoever we have, either inwardly or outwardly, in act or omission, offended him; clothe us with the perfect righteousness of our Redeemer; anoint us with his Spirit, enlighten, strengthen, and bless us all, to the praise of his mercy. Amen!"

Tanjore began now to occupy increasingly Mr. Swartz's attention. In 1773 he came to the determination of stationing a catechist there, and occasionally visiting it himself. In January of that year he thus writes to Mr. Chambers:—

"As some Malabar people seem willing to be instructed,

I proposed to the gentlemen there to erect a small house wherein we might assemble in an orderly manner; which they agreed to, and collected fifty pagodas for that purpose. I intend to keep a catechist there, and to visit that place occasionally. As some families beyond the Coleroon came hither and were instructed, they desire to fix one catechist there. In a few days' time I intend to go to that place, in order to regulate matters as well as divine grace leads us.

“I had many things to write to you, but my time being much confined, I must conclude. May you grow daily in grace, and in the knowledge of our Lord Jesus Christ! May the blessed Spirit of Christ glorify Jesus more and more in your heart! And, oh, may you be honoured to be a glorious instrument in promoting the honour of God, and consequently the benefit of your fellow-creatures.”

Writing to the London Society, about the same time, Swartz expresses his grateful sense of the divine goodness in preserving him and his fellow-labourers in health during the prevalence of an epidemic disease which had swept away above a thousand persons in a fortnight. He informs the Society of his visit to the natives beyond the Coleroon, mentioned in the preceding letter to Mr. Chambers, and adds that, finding the greater part of the village inclined to embrace Christianity, he had left two catechists there, and ordered everything for the building of a small church, promising to return to them shortly. From thence he went to Tranquebar to see his brethren the Danish missionaries, and to regulate some affairs relating to his congregation. He notices the increasing expenses of the mission, but expresses a humble hope that a merciful God will supply whatever might be needful—a hope which was not long afterwards realized by a donation of 200*l.* on the part of the members of the Society towards the support of Swartz and his catechists. He gratefully acknowledges the Society's present of Bibles and Common Prayer-books, which were most useful and acceptable to the English soldiers; and referring to the liberal offer of Archdeacon Congreve to defray the expense of translating into Tamul,

and printing, Leslic's *Short Method with the Deists*, and Bishop Wilson's *Instructions for the Indians*, he assures the Society of his intention to accomplish that design on his return to Trichinopoly.

A change took place in Tanjore at this time, which was unfavourable to Mr. Swartz's views, and to the progress of Christianity. The Madras Government took part with the Nabob of Arcot, in a quarrel between him and the rajah; the British forces attacked Tanjore; and on the 17th of September the fort was taken, and the rajah and his family made prisoners. A short time before, Mr. Swartz had written to Mr. Chambers:—

“ Here all is confusion. Poor Tanjore will—nay, must, as they are pleased to say, fall. I am afraid Tanjore has filled the measure of its sins, and is given up. Certainly the poor rajah was blind and infatuated, otherwise he might have prevented the present misery that comes upon him. In January I was there the last time. I warned them, and told them that in the present course they must perish. Manozappa's son said, ‘ What can we do?’ I answered, ‘ Turn to Him who can help you.’ He said, ‘ Is it not the way of the world?’ ‘ Well,’ I said, ‘ the course of the world will undo you.’ Within a short time it will be decided. As the church at Vellum is to be turned into an hospital, I shall go to try whether it may be prevented. May Jesus be with you and your spirit.”

The Nabob of Arcot was less favourable to the mission than his predecessor, and two applications for a site for a church were refused. Yet Swartz writes to the London Committee, that “ Many of the best families would not hesitate to become Christians, could it be shown how they might maintain themselves. But the difficulties are now greater than when Tanjore and the Marawar country had their own princes and governments; many thousands of the inhabitants having quitted the country for want of food and employment. We go on, however, casting all our burden upon Him ‘ who careth for us,’ and who can point

out a thousand means of alleviating these distresses, and open the way for the reception of his word."

In the same letter he informs the Society that two of his catechists were stationed at Vellum, for the instruction of the small congregation collected there; and that his own at Trichinopoly had received a large accession of members. Several of these, he acknowledged with his characteristic sincerity, had been actuated rather by the pressure of the famine which was then afflicting the country, than by a genuine desire of knowing the way of salvation. "As they insist, however, on being instructed," he adds, "I think it my duty to bestow on them all diligence, though the labour sometimes increases to a great degree, hoping that some at least may make a good use of my instructions; nor have I been disappointed in my expectations."

In 1774 and 1775 the labours of Swartz in Trichinopoly appear to have been largely blessed. The converts were numerous, and generally intelligent. Among them Swartz mentions a young man of high caste, who had deliberated more than three years, whether he would embrace the gospel. His relations opposed his conversion, but he followed the convictions of his own mind; and, having cultivated our language, was taken into the service of an English gentleman. His countrymen shunned and reviled him; which he bore with humility, yet without dejection; and finding that they could not depress his spirits, they acknowledged the wrong they had done him, and even entertained him to read to them some passages of the New Testament. In the same letter, Swartz speaks of two families near Trichinopoly, who had been converted, and whose patience, under the persecution which had followed from their heathen neighbours, combined with a degree of cheerful boldness in maintaining their Christian profession, had been productive of such happy effects, that a third family had been induced to embrace the truth; and he entertained the hope of shortly seeing the whole village converted to Christianity.

In 1776 the deposition of Tuljajee, the dethroned rajah, came under review in England, and the Court of

Directors saw ground for disapproving of the course adopted by their officers in India. An order was sent out to restore the rajah to his former rank and position, and the British president of Fort St. George was recalled. In April of this year Tuljajee was publicly proclaimed rajah ; and the way thus appeared to be again opened for Mr. Swartz's efforts for the spread of Christianity.

In the course of this and the next year, however, a great disappointment was suffered by the mission. Mr. Schoelkopf, of whose efficiency warm anticipations were entertained, was sent out for the reinforcement of the mission, and reached Madras in safety, but died very shortly after. Swartz thus adverts to this loss, in a letter to Professor Freylinghausen of Halle :—

“ Your letter, containing the agreeable intelligence of a missionary coming to my assistance, afforded me great satisfaction. This gentleman arrived safely at Madras ; but it pleased the Lord of life and death soon to call him to himself, by a pleurisy, which terminated his life in a few days. You may easily conceive how deeply this intelligence affected me. But the Lord is holy : just and true are all his ways. Our duty is to submit to his will. May he have mercy on us, and support the work in which we are engaged, for Christ's sake.”

Of the state of affairs at Tanjore he adds, in the same letter :—

“ Respecting our situation at Tanjore, you will easily conceive the confusion into which we have been thrown by the late events at Madras. Indeed, the arrest of the governor by his council could not fail to have a great influence on the affairs of Tanjore. It being known that the king placed confidence in me, I received letters requesting me to persuade him to accede to certain propositions ; but this I refused in a polite way, as a business which would interfere with the conscientious discharge of my sacred office. This is the cause of my not having conversed with the king for these six months past. It is with great re-

gret I have to inform you that he has lately given way to a luxurious and dissipated life, so that little hope can now be entertained respecting him. Yet, let us not forget that God can do exceeding abundantly above all that we can ask or think."

But though thus disappointed, Swartz was not disheartened, nor did he relax his efforts. As one plain and effectual way of prosecuting his work, he learned the Mahratta language, and published in that tongue a dialogue between a Christian and a heathen: which little work is still largely used on the coast of Coromandel. This dialogue discusses the following subjects:—

" 1st. On the being and infinite majesty of God.

" 2d. On his glorious attributes.

" 3rd. On creation and providence.

" 4th. On the overflowing goodness of God towards our first parents, in creating them good and happy.

" 5th. On their deplorable fall, and consequent great misery.

" 6th. On the unspeakable mercy of God in promising, and sending in due time, a Saviour, to the fallen human race.

" 7th. On our Saviour's person, and what he has done for the redemption of mankind.

" 8th. The way appointed by God for receiving man into his favour again; namely, that of repentance, faith, and holiness.

" 9th. The means by which mankind may obtain strength for repentance; namely, prayer and the sacraments.

" 10th. On the unspeakable happiness of those who walk in the path of faith ordained by God, and keep his commandments.

" 11th. Lastly, a treatise, proving the truth of the Christian religion."

Swartz now became more and more satisfied of the importance of the opening he had found at Tanjore. He thus writes:—

“I regret that I cannot reside more constantly at Tanjore. I have scarcely found an entrance into the hearts of my hearers, when I must leave them again. You are well aware that a few conversations will not suffice. Continual preaching is required, as well as frequent friendly converse, which will afford an opportunity of bringing to their consideration the various divine truths of the Scriptures. By relating to them the many remarkable events revealed in the Old and New Testaments, the foundation of heathenism is shaken, and Christianity appears in all her beauty. Many have observed, that when they first conversed with me, scarcely anything struck them as deserving particular attention; and that they secretly thought how they might get rid of me, or confound me by their answers. But after hearing a more complete representation of the different facts and points of the Christian religion, they then saw the end in view, and the advantages to be obtained. God grant that we may put our hands with renewed zeal, vigour, and joy, to the great work of converting the heathen!”

But when his wish became known, aid was soon supplied to him. The Tranquebar mission detached one of its members, the Rev. Christian Pohlé, then recently arrived in India, to his assistance; and the London Committee readily adopted this gentleman as one of its missionaries on the Trichinopoly station. This excellent missionary made himself master of the English as well as the Tamul language, so as to officiate with acceptance in both, and soon took a very active part in the work of the ministry and the schools.

Thus relieved of a part of his duties, Mr. Swartz was able to visit Tanjore more frequently. In 1777 he paid four visits to that place. “In one of my journeys,” he says, “I arrived at a large place, where the heathen were celebrating a feast. I was struck with the excessive crowd which I saw before me. I stood at some distance from them, but was soon surrounded by a great number of people, to whom I explained the glorious perfections of God, and remarked how they dishonoured him by their idolatry. I told them at the same time, what infinite

mercy God had shown to lost sinners, by sending them a Redeemer, and how they might become partakers of the benefits of redemption. All seemed pleased, and acknowledged their own folly, and the excellence of the Christian doctrine. I spoke till I was quite exhausted."

In his letter to the Society for promoting Christian Knowledge, he laments in this year the loss of the able and exemplary catechist, Rayappen. "His solid knowledge," he says, "of the Christian doctrine, his meek behaviour towards all, his contented mind, and, more particularly, his love of Christ and humble zeal in preaching the word of God, were acknowledged both by Christians and heathens."

With respect to the natives in general he observes, "that though many who were convinced of the truth and excellence of Christianity were restrained by worldly considerations from embracing it, the divine blessing rested on his endeavours, to the real conversion of some." "It is our duty," he adds, "to be faithful in the discharge of our office, without being too anxious as to the number of those who are benefited by our labours."

At the commencement of 1778 he thus writes to Professor Freylinghausen, at Halle, who now occupied the post formerly filled by the elder and the younger Francke:—

"Blessed be God for his abundant mercy, by which the missionary brethren and myself have been spared, supported, directed, and consoled! Who are we, that He should have compassion on us from day to day? We are all well, although some of us begin to feel the effects of advanced age. The different congregations at Trichinopoly, Vellum, and Tanjore, are not only preserved, but have lately received an accession of fifty members. The schools are continued with good success; but it is with regret that I have to state, that the junior teacher of the English school has applied for leave to resign his place, as another more lucrative situation has been offered to him. The senior schoolmaster also wishes to leave us; he intends to turn merchant. They have by no means"—such is the pious reflection of the devoted missionary upon the secession of these useful fellow-labourers—"a due value for the welfare of immortal souls. As they see other people

labouring for riches, and many succeeding in their schemes, they also become eager for their possession. O may the gracious Lord not leave us !

“ The catechists are all out on different journeys to preach the gospel to Christians and heathens. From their reports, as well as from my own observations, it appears that the principal cause which prevents most heathens from embracing Christianity is the fear of man.

“ Of the king of Tanjore I cannot relate much good at present. Formerly the Brahmins stood in his way; and now ——. But let us recollect, that all things are possible with God. He has ways and means of humbling the proud, and of opening prospects for the dissemination of the gospel. I have presented the king with a copy of the Treatise, which I composed at the desire of Archdeacon Congreve, which he received kindly ; and it is said that he reads it. May God bless its perusal !”

And now, for the remainder of his life, we shall find Swartz, for the most part, a resident in Tanjore.

IV.

SWARTZ AT TANJORE—HIS GREAT AND BENEFICIAL
INFLUENCE—DEATH OF THE RAJAH.

A.D. 1778—1787.

FIXED now in the spot where the last twenty years of his life were to be spent, we find Swartz, in full maturity, the same zealous, untiring, judicious missionary. Early in 1778 we meet with one or two letters to Mr. Chambers, which show his heart still bent on his work.

“ My dear Friend,—You have truly put me to shame by your repeated kind favours, when I reflect on my neglect in answering. Pardon this neglect. I promise to mend in this, as I ought in all points of my duty.

“ Hitherto a merciful God has preserved your unworthy friend, and bestowed on him innumerable benefits. Would to God I had made proper returns for all his unmerited kindness!

“ The mournful story of your valuable servant has much affected me, and every one who has heard of it. Satan is ‘ a murderer from the beginning,’ and his servants are too often, at least in their hearts, of the same hellish disposition. The conduct of that young man is a great comfort to you and to us in this melancholy affair. May God raise up many to be witnesses of his grace, and the divine effects which it produces in the hearts of all, who do not wilfully oppose it!

“ The most agreeable account which I have heard a long time of the conversion of souls, is doubtless that which you so circumstantially described to me. I mean that happy couple, Mr. and Mrs. ——. Tell them that as all

angels and servants of God rejoice over a sinner that repenteth, so the devil and his servants murmur and blaspheme. O may our blessed Redeemer fill their hearts with 'joy and peace in believing,' that they may go on vigorously to the praise of their Saviour, to the encouragement of fellow-Christians, and to the confusion of the devil!

"Here I had a few days ago an example which pleased me very much, though attended with trouble. A young man of twenty-four years, of the shraf caste, resolved to visit us at our evening prayer—heard the word of God explained, joined in prayer, meditated what to do—came to a settled resolution to join the despised people of God. Not poverty, not quarrel, but a desire of being happy, inclined him. He was engaged to marry a young woman, the daughter of a rich man at Seringham. The day of their wedding was appointed. He told his mother that he would fain marry that girl, but not with idolatrous rites. The mother said, 'I wish I had killed you as soon as you were born,' &c. All this happened before his being baptized. The relations got him cunningly, and kept him a close prisoner; but he found an opportunity of making his escape, and came hither to Tanjore. His mother and others made a great noise, and came and begged I would not admit him. I replied, in the presence of Brahmins and a number of people, that I never forced anybody; but that I could not reject him, if he desired me to instruct him. Further, I said, 'Here he is; ask him whether he likes to go with you, or stay with us.' The young man said, 'Mother, and friends, if you can show me a better way to heaven, I will follow you; but I will not live any longer in idolatry.' I remained in my house; the young man went to the chat-tiram; his relations followed him, and fairly carried him off to Vellum; but he again contrived to make his escape. After that I instructed him daily, and baptized him. May Jesus triumph over all his enemies shortly!

"As to the rajah here, I thought to write to you as soon as I knew anything with certainty. But I saw that this might detain me too long. I have not seen him since February. He has married more wives; lives a sensual life, and indulges much, as his people say, in drunkenness.

He is surrounded with bad people. Nay, to say the plain truth, the behaviour of many Europeans to him has disgusted him much. You know, my dear friend, that the generality of our people do not mind that which is Christ's.

“ In Colonel Wood's affair, he has declared that not he but the nabob is obliged to pay the debt.

“ Remember me to your kind brother. O how I esteem people who introduce justice into this desert. May your brother prosper! But you mention not a word of your mother. God bless you!

“ I am,

“ Your affectionate friend and servant,

“ C. F. SWARTZ.”

“ *June 25, 1778.*

“ My dear Friend,—I arrived here at Madras yesterday; and as I heard that a vessel is to be despatched to-morrow for Bengal, I thought it my duty to write you a line or two. The occasion of my taking this journey is melancholy. Mr. —, who has brought disgrace upon himself and us all, is dangerously ill. Some friends thought it necessary that I should try to get some information concerning certain points before he died. He is a little better, and as I have been dissuaded from entering upon that business, I shall say no more of it, except that his conduct has given me the most pungent pain. What shall I say? Let us watch and pray, lest we enter, fall, and sink into temptation. What is man when left to his own foolish devices!

“ Your truly friendly letter has revived me in the midst of all my present anxieties. The contents of it are glad tidings out of Sion. Blessed be God!

“ I rejoice that you have awakened in some degree Mr. —. O may you be a happy instrument of his thorough recovery! Your advice to him not to compose his own sermons till he be more perfect in the English language is prudent. Anything of his own composition in his present condition would rather hinder edification. May he have so much good sense as to follow the advice of sincere friends!

“ It is cheering to reflect on the externally devout behaviour of the congregation. O may the Spirit of Jesus come on them like rain, that the Bengal desert may become a fertile soil and fruitful field of the Lord !

“ That this time is a time of apostasy and blasphemy none can deny ; but this must not discourage us from glorifying our God and Redeemer. No ; ‘ *tu contra audentior ito.*’ Who knows but God may bless us one way or other ? And if (which God forbid !) we should seem to spend our strength in vain, yet the work (and the fruit of it) is the Lord’s.

“ It is a most pleasing reflection to me, which has been much strengthened by the reading of your favour, that God is able to raise up to himself servants to do his will, and to promote the glory of his name, though those who are most obliged to do it should turn faithless to their charge.

“ May you be a burning and a shining light, like St. John—a light full of divine knowledge—burning, and vigorous to live according to that knowledge ; and lastly, shining, and diffusing that knowledge wherever you are !

“ My poor prayer shall attend you, and your dear friends. Whenever I bow my knees before the Father of our Lord Jesus Christ I shall often remember you, not only because you are my friend, but because you are a friend of my dear Master.

“ Remember me kindly to Mr. and Mrs. —, likewise the young lady that has dared to be unfashionable, so as to count all things but dross in comparison of the excellency of Jesus Christ our Lord. My prayer to God is, that they all may be fruitful branches ingrafted into the true vine, viz. Jesus Christ.

“ And now, my dear friend, abide in him, so shall you become daily more fruitful, and your fruit shall remain sure ; and which, above all, is comfortable, your prayer will be acceptable before God, so that whatever you ask, the Father in heaven will grant, on account of Jesus, with whom you are united.

“ Farewell, my dearest of all friends. Be strong, watch

and pray. And may God prosper you! You shall hear from me again soon.

“ I am constantly,
“ Your affectionate friend and servant,
“ C. F. SWARTZ.”

In his report to the London Committee for the year 1778 he says :—

“ Hardly a day passes in which Brahmins do not visit my house at Tanjore, hear attentively what is addressed to them, frequently take up a book in which the doctrines of Christianity are explained, and praise it as a divine religion.” But too generally their convictions ended with their applause. “ A Brahmin,” he continues, “ being asked what he would resolve upon, whether he intended to stifle his conviction, or to receive that divine doctrine, and to profess it, replied that he could not deny the impression he had received, and that he had sounded some of his acquaintance ; but that they all insisted upon the task as too difficult and dangerous, on account of the great numbers of the professors of idolatry. Nothing, therefore, but fear keeps them at present from embracing the Christian religion ; but it is to be hoped that this conviction will embolden them, one day or other, to shake off that inglorious servitude of sin and Satan. For my part,” he adds, “ I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently calling to my mind, that there is a time of sowing preceding that of reaping.

“ At Trichinopoly, we begin and end the day with public prayer. At Tanjore, I have introduced the same custom. Very often, Brahmins and others have been present, observing our reading the word of God, our singing and praying. I never discourage the heathen from being present at any of our acts of solemn worship.”

The following year, 1779, was signalized by the erection of a handsome church. Of this Swartz writes :—

“ We had lost our church in Tanjore, after that fort had fallen into the hands of the nabob. He amused us with empty promises ; but when we were quite at a loss where to assemble for divine service, my pious friend, Major Stevens, built us a fine mud-wall church, which cost him upwards of a hundred star pagodas. But the congregation increasing rapidly, and a fresh covering with straw being requisite from time to time, we began in January, 1779, to think of building a spacious and permanent church. A subscription was set on foot, but the amount was shamefully insignificant. At Madras, about ten thousand pagodas were cheerfully contributed towards erecting a playhouse ; but to build a house of prayer people have no money. Major Stevens, who could have effectually promoted the subscription, and superintended the building, and who intended to return to Europe, and make a faithful representation of what might promote the true interest of the Honourable Company, and the welfare of this country, was killed on the 14th of October, 1778, before Pondicherry.

“ General Munro, who knew, as well as everybody, that Major Stevens and I lived together as brethren, condoled with me in the kindest manner, saying, ‘ You will not soon get a Stevens again ; however, I request you will consider me as your friend.’ Although we are bid not to place our reliance upon men, and although their promises are seldom anything more than compliments, yet I praise the Lord, whenever he makes any one’s heart willing to further the work of God, even in the smallest degree. At a visit which General Munro and I paid the rajah, the General observed, that Christianity is far to be preferred to Paganism. ‘ I am convinced,’ said the rajah, ‘ that the Christian religion is a hundred thousand times better than idolatry.’ But the conduct of the Europeans makes a bad impression on his mind.

“ In full reliance on the help of God, I set about the building of the church in the little fort. On the 10th of March, 1779, the General laid the foundation-stone, nine feet deep ; and the garrison being assembled, I preached a short sermon from the sixty-seventh Psalm.

“ As I had rendered the General some little service by

translating the letter which the Court of Directors had written to the king, by performing the duty of a chaplain in camp for a short time, and otherwise, I was informed that he had requested Government to make me a present for my trouble. Instantly, when I heard it, I wrote to Madras, declining any present for myself; but if they would do me a favour, I requested that they would make a present of bricks and lime, of which the Company had here a quantity in store, towards building of this church, as we had not even money enough to pay the labourers, much less to purchase materials. The General, who went to Madras, promised to support and promote my request."

His petition was, after some delay, fully granted. Indeed, it was at this moment that the Madras government requested the services of the missionary, in the delicate and responsible duty of a private embassy to Hyder Ali, at Seringapatam. As the object of this embassy was strictly pacific,—as it was the chief object of the Government to send to the ruler of Mysore an agent in whom he was likely to have confidence, and on whose report they also could rely,—Mr. Swartz did not feel at liberty to refuse the duty. He says:—

"I requested time for reflection, intending to lay the case in retirement before God. It immediately occurred to me that it was in more than one respect an undertaking of danger." It was, indeed, truly such, both from the nature of the country through which he was to pass, and from the fierce and perfidious character of the despotic chief whose territories he was about to enter.

"Having implored wisdom from above, I thought it," he continues, "my duty not to decline the proposal. The grounds which determined me, were,

"1st. Because the mission to Hyder was not attended with any political intrigues. To preserve the blessings of peace was the only aim I had in view, and at that time I really believed Sir Thomas's intentions to be upright and peaceable. I considered, that if God, according to the riches of his mercy, would vouchsafe to employ me as an

instrument to establish the happiness of British India, I durst not withdraw myself, nor shrink back on account of the danger of the undertaking, of which I was fully aware ; but I ventured upon it in firm reliance upon God and his fatherly protection.

“ 2d. Because this would enable me to announce the Gospel of God my Saviour in many parts, where it had never been known before. And,

“ 3d. As the Honourable Company and the Government had shown me repeated kindness, I conceived that by this journey I might give them some marks of my gratitude.

“ But at the same time I resolved to keep my hands undefiled from any presents, by which determination the Lord enabled me to abide ; so that I have not accepted a single farthing, save my travelling expenses.”

Having consented to undertake this duty, Swartz set out from Trichinopoly, accompanied by a catechist, on July 1, 1779. It was the 24th of August before he arrived at the fort of Mysore. Here he had several interviews with Hyder Ali ; who, he says, “gave plain answers to all the questions I was ordered to put to him.” On his last interview, Swartz thought it necessary to explain his own position and his motives.

“ ‘ You may perhaps wonder,’ said I, ‘ what could have induced me, a priest, who has nothing to do with political concerns, to come to you, and that on an errand which does not properly belong to my sacerdotal functions. But as I was plainly told, that the sole object of my journey was the preservation and confirmation of peace ; and having witnessed, more than once, the misery and horrors attending on war ; I thought within my own mind, how happy I should deem myself, if I could be of service in cementing a durable friendship between the two governments ; and thus securing the blessings of peace to this devoted country, and its inhabitants. This I considered as a commission in no wise inconsistent with my office as a minister of a religion of peace.’ He said, with great cordiality, ‘ Very well ! very well ! I am of the same opinion

with you ; and my only wish is, that the English would live in peace with me. If they offer me the hand of peace and concord, I shall not withdraw mine, provided——' ” “But of these mysterious provisions, nothing,” observes Colonel Wilks, “can now be ascertained.”

“I then,” adds Swartz, “took my leave ; and on entering my palanquin I found three hundred rupees which he had sent me, to defray the expenses of my journey.”

Returning to Madras, Mr. Swartz made his report of all that had passed ; and he adds, “having been furnished with all necessaries by the honourable Board, I delivered the bag containing the three hundred rupees sent to me by Hyder to them, who desired me to keep it. Thus urged, I requested their permission to appropriate this sum as the first fund for an English orphan-school at Tanjore, hoping that some charitable people would increase it. General Munro promised to recommend the plan to the gentlemen of the settlement.”

“Being told,” he adds, “that Sir Thomas Rumbold intended to procure me a present from the Board, I begged leave to decline accepting any, declaring that if my journey had been in any way beneficial to the public, I rejoiced at the opportunity. I signified, however, that it would make me very happy if the Board would allow my colleague at Trichinopoly the same yearly sum they had given to me, being convinced that he would use it for the benefit of the school, and the maintenance of some catechists. This request was granted. Mr. Pohlé receives at Trichinopoly yearly a hundred pounds sterling, as I do here at Tanjore ; by which means we are enabled to maintain in both places schoolmasters and catechists.” The Government further immediately ordered that he should be supplied with bricks and lime towards the building of his church at Tanjore.

So terminated this memorable visit of Swartz to the capital of Mysore. “Of my journey back,” he observes, “and the conversations I held with heathens, Roman Catholics, and Mahomedans, I cannot, on account of the shortness of time, say more. God preserved me on the dangerous journey, gave me abundant opportunities to

announce his word, and directed all circumstances so as was most expedient for me. Praised be his gracious name ! May the Almighty grant that everywhere, and even in the Mysore country, his Gospel may be preached, received, and glorified ; so that many thousands may be converted, and eternally saved, to the praise and glory of God, and of his Son Jesus Christ !”

In April, 1780, Swartz was enabled to consecrate his new church, by the name of Christ Church. “ It is built,” he writes, “ on the plan of the church at Trichinopoly, being ninety feet long and fifty broad ; so that five hundred people may conveniently find room in it. But,” he continues, “ though the church is very convenient to the garrison, it is not so to the Malabar congregation, the greater part of whom live in the suburbs. They used to assemble in the large fort, where my late worthy friend, Major Stevens, had prepared a very convenient place.

“ But as the spot on which he built belonged to a Brahmin family, which he endeavoured to find out, but in vain, and when at last that family, upon their return to the fort, refused to sell the ground, we were in conscience obliged to let them possess their own property. However, we soon got a more convenient place given us by the rajah, near to which was a vaulted house for the use of an European family. That family quitting the place, I bought the house for one hundred and fifty pagodas, which were given me by Mr. John Macpherson, at the time of his returning to England, and by General Munro. But as this house was by much too small for the congregation, I lengthened it, so that it is now a convenient church for that congregation. It lies on a rising ground, not an English mile distant from the fort. Round about it live the inhabitants. On all sides of it is an empty spot, on which may be built a school-house, and houses for the catechists. I have inclosed it with a wall. All circumstances concurred to make this house of prayer convenient, healthy, and remote from noise. Blessed be God, that we are so agreeably placed ! May he graciously vouchsafe his blessing, that many thousands of the poor heathens may

hear, embrace, and practise the truth preached in the midst of their habitations."

Shortly after this, we meet with a beautiful letter from Swartz to the daughter of his friend Colonel Wood, to whom he says :—

"With great joy I have been reading again and again the most agreeable letter which N—— has written me. I praise God for all the innumerable blessings which he, for the sake of your Redeemer, has bestowed upon you all, particularly for that inestimable benefit of being guided, instructed, and corrected by a religious mother and governess. Be sure you are, in this respect, blessed above millions. The advantages which you daily reap from that double blessing are obvious, and very great. The impressions which we get from the good example of those whom we honour are very lasting; and though we sometimes swerve, they follow us, and incline our hearts to pursue that which is good. My blessed friend, Major S——, told me, that the pious conduct of his mother laid the first foundations of that excellent frame of mind which was afterwards raised and strengthened by Divine grace. But remember always the rule which is strictly observed by God, namely, 'To whom much is given, from them much will be required.' O my dear young friends, regard the admonitions, example, nay, and the correction, of your pious mamma; despise them not; prize them higher than all jewels. Rejoice her heart by your humble and obedient behaviour, as I hope you have hitherto done. Doubtless you see and hear much in so large a city, which should not so much as be named by Christians. But the Church is at present like a field which is overgrown with weeds, thorns, and thistles. You are happily guarded by your Christian education against the pernicious influence which the prevailing wickedness might otherwise have over you. Shun those places; turn away your eyes and hearts from all which might vitiate your mind, or at least tempt you, or retard you in your way. Be sure, you may pray, nay

be fervent in prayer ; but except you watch, you will lose all most miserably. Watchfulness is the soul of Christianity. Be therefore careful. Watch ; above all, watch over your heart, over your conversation, over the company you keep. In short, be wise virgins. You will then be ready to go out to meet the Lord. You read, you pray, you sing hymns ; but take care that all these excellent things may improve your hearts and lives, that by your reading you may grow in the knowledge of Jesus, in faith, in a sincere love towards him, in willingness to follow him, in hating and rejecting all things which hinder you in your desire of winning Christ, and the happiness of being found in him. I remember you all frequently ; my heart wishes you all the riches of grace, of strength, and comfort, which are to be found in Jesus.

“ When you come together to bow your knees before the Father of our Lord Jesus Christ, forget not your old friend who lives in this wilderness. Beg of God, that grace may be given me to finish my course with joy, and that in the time that my kind Master suffereth me to work I may glorify him. After I have preached in the fort to the English, I go out to the Malabar church, when I preach from ten till twelve. In the afternoon a catechist repeats the sermon, and at seven o'clock in the evening we have prayer ; then I go to rest pleasingly tired. At our prayer I frequently remember you. Such joy the Lord my Master grants me in the wilderness ! Oh, when shall we appear before his glorious presence ! Till I see you there, I am

“ Your affectionate friend,

“ C. F. SWARTZ.”

Towards the close of the same year he thus writes to Mrs. Chambers :—

“ *Tanjore, Dec. 19, 1780.*

“ Madam,—Had I no other reason for addressing you than your being connected with my dearest friend in India, I think I should stand absolved from all imputation of being impertinent. But you have sent me joyful news concerning Mr. ——’s life and death, and copied them with

your own hands ; by this, you have made my addressing you an act of gratitude.

“ I rejoice over your mutual happiness. You, madam, are united to a Christian. This will, this must ennoble your state of matrimony. This must endear your connexion, even in respect of eternity. How happy should I be, if I could see you both, converse with you, and finish our conversation with prayer and thanksgiving. But though I cannot enjoy this delight at present, I may anticipate something of it by sending you a line now and then.

“ You know, madam, that the goodness of a building depends much upon the foundation ; if that be deep and firm, the whole building will be strong.

“ Just so it is in Christianity, which is compared, by an excellent master-builder (St. Paul), to a building. Let us then take care to lay the foundation as deep as possible.

“ The only foundation of all our holiness and happiness, in time and eternity, is Jesus Christ ; his atonement, his righteousness, and sacrifice. If we are united to him, so as to share in his all-sufficient righteousness, we shall have and enjoy every blessing : wisdom, righteousness, sanctification, and redemption : we shall glory in him.

“ Now, that we may know, value, desire, and choose Him, we must know ourselves, and our sad condition by nature. In proportion as we know ourselves, we shall desire and hunger after Jesus, more or less. And still how backward are we to know our hearts, our poverty, and misery ! Let us, therefore, entreat God to grant us his Spirit, that by the light of the Searcher of hearts we may see our true condition. This will make us humble, and show our poverty ; but blessed are the poor in spirit, who have been so far enlightened as to see their poverty, in respect of knowledge, holiness, strength, happiness ; for in all these particulars we are poor.

“ This poverty the world endeavours to remove by riches, honour, fame, pleasures, and what not. But gold and silver cannot pay off our dreadful debt which we have contracted ; it may, by ill use, even increase it.

“ Others endeavour to become free from sin and sorrow by living a strict and virtuous life : they are servants, who

owe their master ten thousand talents, but they fancy to pay off that debt by a farthing or two; and by such farthings, as, if well inspected, will be found to be bad coin. But the strict and holy law of God says, 'Pay that which thou owest;' pay all, perfectly. 'Cursed be every one that doeth not according to all that is written in the law.' And who of us is able to satisfy these just demands?

"But the righteousness which is by faith, doth not say, Pay thou all; but rather entreats us to accept of that full payment, which has been made by Jesus Christ. This righteousness of faith (to represent it as a speaking person), says, in a warning manner, to every mourning sinner, 'Say not in thy heart, Who shall ascend into heaven, that is, to bring down Christ from above?' Be upon thy guard; do not thou, O mourning sinner, speak in so unbelieving a manner; for by such a speech thou deniest Christ, as if he had not come from heaven to redeem thee.

"Neither say, 'Who shall descend into the deep,' to atone for my sins? Would not such a speech be a denial of the sufferings of Christ, as if he had not yet descended into the deep—death, and the grave,—or as if he was still in the grave, and not yet risen from the dead?

"But the righteousness which is by faith, not only warneth us, but gives, at the same time, the most salutary counsel; viz.

"The word which thou, O mourning sinner, needest for thy comfort, is nigh thee, even in thy mouth (so that thou art able to speak of it), and in thy heart (so as to perceive and feel its strength). Why, then, wouldest thou refuse to accept of it?

"That is the word of faith, which the apostles preached and sealed by divine works and miracles; so that there remaineth no reasonable doubt of its being divine; 'that if thou shalt confess with thy mouth, that Jesus,' who was crucified in order to redeem us, 'is Lord,' our redeeming Lord and King, 'and shalt believe in thy heart that God has raised him from the dead, in testimony that he has fulfilled all:

"If thou, who art hungry and thirsty after righteousness, pardon, and peace, takest thy refuge in Jesus, who

has made a full atonement for thy sin ; and to whom God has given his judicial approbation, by raising him from the dead : thou art happy, blessed, pardoned, and a beloved child of God.

“ This is the only way in which we, who are poor, depraved, and deep in debt, may find comfort, strength,—nay, eternal life.

“ So Paul thought—so all prophets preach—so all true Christians have believed ; and so I hope you, madam, and my friend your husband, look out for all blessings, in and through Christ. Here is firm footing. This union and communion with Him will make your life happy, and your conduct holy. This will fill you with grateful sentiments, and make you very kind to your fellow-creatures.

“ Believing in Christ, and having found pardon, peace, and hope of everlasting happiness, by faith, you will not regret the loss of worldly friends. Paul could count all (all riches, honours, pleasures of the world) loss and dung, that he might win Christ, and be found in him. Try to follow him. Having obtained the best, I hope you will be less anxious about smaller matters.

“ You see, madam, by my prolixity, that I almost fancied myself to be in your company.

“ That you and your dear husband may always, in health and in sickness, in riches and poverty, in time and eternity, be found in Jesus Christ, is the hearty prayer of,

“ Madam,

“ Your most obedient humble servant,

“ C. F. SWARTZ.”

The next two or three years were years of trouble. Hyder Ali invaded the British territory with a numerous army ; the country was ravaged ; cultivation was arrested, and famine extensively prevailed. Describing some part of these calamities, Swartz says :—

“ We have suffered exceedingly in this fortress from hunger and misery. When passing through the streets early in the morning, the dead were lying in heaps on the dunghills.”

He then mentions a purchase he had made of twelve

thousand bushels of rice, by which he was enabled not only to support his catechists and schoolmasters, but to assist many others. "Unfortunately," he continues, "there was no magazine in the fort for the native soldiers or sepoys. The King and the Company requested me twice to procure provisions for the garrison, since they were unable to obtain oxen for the carriages, for want of a good understanding with the natives. In this dilemma I wrote to the inhabitants, desiring them to bring their cattle, and promising them payment on my own responsibility. This had the desired effect; the oxen were brought, and the garrison supplied, at the very moment when a fresh attack from the enemy was expected. I afterwards settled with the natives, and they went home quite satisfied. The Lord also enabled me to consider the poor; so that I had it in my power to feed a considerable number for the space of seventeen months. Often eight hundred poor people assembled. Several Europeans sent sums of money for this charitable purpose; but instead of giving them the money, I prepared food and distributed it, many of them having no utensils for cooking. Such distress I never before witnessed, and God grant I never may again."

Yet, in September 1783, regarding spiritual much more than temporal things, he could write thus cheerfully:—

"The last three years have been years of sorrow and anxiety; notwithstanding which, we have no reason at all to murmur, or to find fault with God's ways, which are very just and equal; and the judgments which have befallen us may, perhaps, be more conducive to the true welfare of the country than we conceive. This year God's fatherly goodness has preserved and strengthened us for his service. All the four catechists are alive, as is likewise the Tamulian schoolmaster. Besides these five, I have taken two more upon trial, who have been educated in the mission-school at Tranquebar: both seem to be truly religious. Our congregation has received an increase of upwards of a hundred: most of them, it is apprehended, have been compelled, by the famine, to come to us: nevertheless I have given them the necessary instruction, and this during the space of several months, during which I

have also procured them some provisions. The teaching them was attended with much difficulty and fatigue, on account of the great decrease of their mental powers. Yet I could not persuade myself that it would be consistent with the will of God to put these poor people off; many of whom afterwards died. As the famine was so great, and of so long a continuance, those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is scarcely to be met with: in outward appearance men are like wandering skeletons.

“When I returned from Seringapatam, I saw reason to apprehend an approaching war: this induced me to buy rice whilst it was at a low price, which proved of great benefit to our catechists. Besides this, God moved the hearts of some Europeans to send me a portion monthly to distribute among the people lying on the road, by which means numbers of them have been saved from perishing. This benefaction is continued to this day, so that about a hundred and twenty persons are constantly fed.

“When it is considered that Hyder Ali has carried off so many thousands of people, and that many thousands have died of want, it is not at all surprising to find not only empty houses, but desolated villages—a mournful spectacle indeed!”

In the next year, 1784, Mr. Swartz consented, at the earnest intreaty of Lord Macartney, to join an embassy to Tippoo Sultaun, who had succeeded Hyder Ali. But this embassy was not allowed to reach the Sultan. Mr. Swartz alludes to it in the following letter:—

“*Tanjore, March 4, 1784.*”

“Hitherto a gracious God has preserved, guided, and comforted us. This is, and ought to be, our first consideration in the midst of all the calamities which we have experienced. How many dangers have we escaped—how many of our fellow-creatures fell on our right hand and on our left! but God has hid us under the pavilion of his kind providence! The 103d Psalm should be precious to us; for it expresses and magnifies all the divine benefits

which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly as we only reap the benefit of it.

“ I heartily wished to see you, and I entertained a lively hope, that in my return from the Mysore country I should meet you. But God has been pleased to lead me by another road.’

He then describes his late expedition, his detention by Tippoo’s officers, and his return to Darapuram. The letter continues :—

“ To this day I do not know the reason why I was not permitted to proceed. One said it was because Tippoo would not treat till Mangalore was in his possession. Some entertained other conjectures. I thank God for his mercy and providence over me. I should have been very glad if I could have been an instrument in that great work of peace-making. But who knows but there might have been temptations too great for me? In short, whatever God does is right, and the best for us. After my return, the Governor desired that I would take a second trip by the way of Tellicherry; but having a severe scorbutic eruption on my legs, I found myself unable to go—I therefore declined it. Even now I am not free from that complaint. But if I had made another attempt I could not have forced my way to Tippoo. If he refused to admit me, what could I do? Two refusals I met with. I wrote first from Tanjore, and the second time from Sattimungalum. To spend my time in roving about the country to little or no purpose was disagreeable. If Government had sent me with the Commissioners, I should have attended them. I entreat God to bless them with wisdom, resolution, and integrity, to settle the business to the welfare of this poor country. But, alas! we ourselves are so divided—one pulls one way, the other quite a different one. When one considers all, high and low, rich and poor, rulers and those that are ruled, one is struck with grief, and a variety of passions. What blindness, insensibility, and obstinacy, greediness, and rapaciousness!—a thousand times I think with myself, ‘ Good God,

must all these people die—must they all give a strict account of their lives—must they all appear before the tribunal of Jesus, the Mediator and Judge? How little do they mind their end, and the consequences of their lives!’

“ But, however, in spite of all these horrid confusions, which are so prevalent upon earth, God has some servants, who obey him faithfully, though imperfectly. This morning we read the fourteenth chapter of the Revelation; wherein Jesus is represented as the Lamb sacrificed for us and our redemption, and with him 144,000, who had the name of God written on their foreheads. O that we may openly and sincerely confess the name of our God on all occasions! They were singing a new song, (and should not new mercies require a new song?) No one could learn that song, save those 144,000. Whoever gives his heart to the world will never be able to praise God sincerely. Surely every true believer gives his whole heart to the Lord Jesus. Those blessed ones follow the Lamb whithersoever he goeth. This is the sure evidence of our believing in Jesus. They, at least, do not adulterate the word of God. All the world is upon that scheme. Every one wishes to explain it according to his inclination—but that is pernicious. Let us then accept of the word of God, take it, use it, and practise it as it lies before us, even when it desires us to mortify our beloved sins. My sincere wish and prayer is, that you and I may be found true disciples of Jesus, and so at last rejoice with him eternally.

“ I am your sincere friend,

“ C. F. SWARTZ.”

But advancing years began now to be felt. Swartz speaks not unfrequently of ill health and decaying powers. In the summer of 1784 he thus writes:—

“ *Katternate, near Tanjore, July 10, 1784.*

“ My dear Friends,—It is a long time since I had the pleasure of addressing you. Illness has prevented me. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me, so that often I could

scarcely stand, This I felt during April and May. When we were favoured with some refreshing showers, I revived a little; and at present I am much better, though still weak. But enough of this. Age comes upon me: I have no reason therefore to wonder at weakness.

“If the mind be sound, all is well; the rest we shall quit when we enter into the grave. That will cure all our bodily indispositions. On this subject I meditate frequently. And, O! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

“I know, I feel it, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter with me into judgment, what would become of me? But blessed, for ever blessed, be the adorable mercy of God, which has provided a sure expedient for guilty man. The atonement of Jesus is the foundation of my hope, peace, love, and happiness. Though I am covered all over with sin, the blood of Jesus cleanseth me from all mine iniquities, and sets my heart at rest. Though I am a corrupted creature, the Spirit of Jesus enlighteneth, cheereth, and strengtheneth us to hate and abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approaching, the love of God comforts us so far as to have boldness to appear before our Judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ.

“O! my dear friends, an interest in the atonement of Jesus, and a participation in the graces of his Spirit; these constitute a Christian; these cheer and strengthen the heart; these glorify God, and prepare for heaven.

“Let us daily, therefore, come before God through the blessed Jesus; but let us, at the same time, not neglect the second point, viz. our sanctification. Our time is short. Within some days, I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be the best! but as long as we live

together upon earth, let us admonish and stir up one another.

“Remember me to Mrs. F——, and tell her not to overvalue the pleasures of the world, but to let her mind feed on pleasures which are substantial and permanent. I am to take a journey near the sea. Perhaps the sea-air may brace me up a little. I shall remember you in my poor paternosters, and, if I can, send you another line from the sea-shore. Farewell! May grace, peace, and divine mercy follow you at all times!

“I am, my dear friends,
 “Your affectionate friend and servant,
 “C. F. SWARTZ.”

At the close of the same year he writes as follows:—

“At present, I am so far established in health, that my labour is rather delightful to me than troublesome, which was not the case in April and May. May God, who has bestowed so many blessings on me, a poor sinner, grant that the last days of my life may be well spent; that I may finish my course with peace, if not with joy.

“We are not only allowed, but even commanded to ‘rejoice in the Lord.’ No joy has so good and firm a foundation, as that which is to be found in the Lord, who has bought us, redeemed us, and prepared for us all true happiness. Shall we not rejoice in his salvation, pardon, peace, strength, and kingdom? But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, closely united to him, renouncing sin, and all the false pleasures of the world, and hungering and thirsting after him. This true union and communion with Jesus is the source of joy—the only source. From hence will follow a willingness to love, serve, obey, and glorify him as long as we live. Is it possible that we, who have found pardon, peace, and a lively hope of a glorious eternity in Jesus; that we, who have been made happy by him, should not wish and endeavour to live to his glory?

“But if, instead of trusting in Jesus and his consummate atonement, we trust and rely on our own virtue, and

consequently stand upon our own foundation, we shall never enjoy a moment's peace and unshaken delight. Our virtue and holiness are, and must remain, imperfect. We shall, therefore, always have reason to confess before God, 'If thou wilt mark in my thoughts, designs, intentions, what is amiss, Lord, who shall stand before thee?' Let us, therefore, seek for pardon, peace, and joy in Jesus; and having found that, let us be grateful and obedient. But though we should be as holy as any of the apostles, let us beware lest we put our confidence in anything but the sufferings and atoning death of Jesus Christ.

"In this grand fundamental article of true Christianity, I like none so much as good Bishop Beveridge. He forgets not to raise the superstructure of holiness; but he lays first the foundation in a true and lively trust in Jesus, as Paul likewise has done. Read Philippians iii. In the explanation of holiness Archbishop Tillotson is excellent; but he does not so well, so clearly lay the foundation as Beveridge, Hervey, and the first reformers. 'When thou comfortest my heart, then, and not till then, shall I run in the way of thy commandments.' The divine commandments, well and spiritually considered, will convince us of our sinfulness and corruption, and, of course, condemn us. (Rom. vii.) Being condemned by the law, as servants who owe to their Lord ten thousand talents, how shall we pay off our debt? By the few pence of our own virtue? No; but by the complete atonement made by Jesus Christ. This atonement of Jesus is offered in the Gospel to every one who knows and feels his sinfulness, and wishes to be delivered from the curse he has deserved by it. To those who feel the burden of their sins, and groan under it, how inexpressibly sweet is and must be that tender invitation of Christ, (Matt. xi.), 'Come unto me, all ye that are weary and heavy laden, and I will give you rest;' by taking the burden from you.

"That you and your dear husband may rejoice in Jesus, here and in a blessed eternity, is the sincere wish of your old friend,

"C. F. SWARTZ.

“ P. S. Pray let us know how your school goes on. Are there some of the black people who profess Christianity? Is there any one who instructs them?

“ As to the Malabar church which I have been building in the suburbs, General Munro encouraged me, by giving me fifty pagodas. But when I found that the stones which I needed for the foundation cost twenty-five pagodas, without chunam, I thought I should soon stop my mill for want of water; but the rajah having given me some gold cloths at the time of Lord Pigot’s arrival, when the General was lately here, I took them to the merchants, who, to my agreeable surprise, valued them at one hundred and thirty-six pagodas; so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a house of prayer, will fill it also with spiritual children, to the praise of his name. He is strong who hath promised us such glorious things. Read for that purpose my favourite chapter of Isaiah, xlix. verses 4-7, 18-20. I cheerfully believe that God ‘will build the waste places’ of this country. But should it be done after we are laid in the grave, what matter? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in his cause, and for his glory, will not be in vain.”

Swartz’s attention began now to be drawn to Tinnevelly,—that district of South India which has since been so highly favoured of God. Some years before the period at which we have now arrived, Swartz had remarked the following hopeful indications:—

“ 1771.

“ At Palamcotta, a fort and one of the chief towns of Tinnevelly, about two hundred miles from Trichinopoly, there resides a Christian of our congregation, Schavri-muttu, who having been instructed, reads the word of God to the resident Romish and heathens. And an English sergeant, whose wife is a member of our congregation, has in a manner taken up the cause. A young heathen accountant had heard the truth with satisfaction. He was

once here (at Trichinopoly), listened to all that was represented from the word of God in silence, and promised to place himself under further instruction. The sergeant made him learn the five principal articles of the catechism, and then baptized him. It grieved us that he should have baptized the young man before he had attained a distinct knowledge of Christianity. Besides, such an inconsiderate step might prove injurious both to the heathens and Roman Catholics. May God mercifully avert all evil!"

Some time after this Swartz visited the neighbourhood of Palamcotta, when the widow of a Brahmin applied to him for baptism, which, after some objections had been removed, he administered to her. She continued to reside in the south of India; but at the conclusion of the late war, she and two Roman Catholic Christians from the same quarter came to Tanjore. One of these persons had obtained a copy of the New Testament, and of the Ecclesiastical History published by the missionaries at Tranquebar, which he read with so much effect, that he was not only himself convinced of the errors of the Church of Rome, but testified against them so strongly that many around him were much impressed by his representations. He and his fellow-traveller now visited Mr. Swartz, and entreated that a missionary or native assistant might come and teach them more perfectly. He accordingly sent one of his catechists to Palamcotta, to instruct the rising congregation in that neighbourhood. The zealous female convert just mentioned, with the assistance of one or two English gentlemen, built a small but neat church at that place; and from this period the attention of Swartz was anxiously directed to a quarter in which the congregations of Christians have since become so numerous and so prosperous.

In the year 1785, to which our narrative has now come, Swartz mentions that his Majesty's 48th Regiment being then stationed at Tanjore, he performed divine service before them every Sunday. He adds, that a number of that regiment had entreated him to permit them to attend prayers with him, to which he had readily consented; so

that every evening about one hundred persons met in the church, where a hymn was sung, a chapter of the New Testament read, and a portion of it expounded ; after which they concluded with a prayer.

In another letter, dated in September of the same year, and communicated to the Society by the Rev. Mr. Pasche, Swartz writes, that he was just returned from an official journey, which had occupied him between two and three months. The younger Kohlhoff had supplied his place during his absence, both in the English and Tamulian congregations, and he expresses his grateful sense of the divine protection and blessing which he on his travels, and Mr. Kohlhoff at Tanjore, had experienced. He first proceeded to Ramanadapuram, for the purpose of instituting the English provincial school there, which he accomplished. The beginning was made with ten young persons. The reigning prince and his minister sent their children to the school, of which Mr. Wheatley from Tanjore was appointed master. At this place, according to his invariable practice, he embraced the opportunity of preaching the Gospel to all descriptions of persons. From thence, after touching at Tutukurin, and preaching to the Dutch there, on St. Mark, viii. 36, he went to Palamcotta ; stayed there three weeks, preached twice, sometimes three times a-day, explained the principal doctrines of Christianity, and administered the sacrament to eighty persons. He found the state of this new congregation in many respects to his satisfaction, while in others, he frankly acknowledged, it occasioned him concern. "But this," he justly observes, "is no more than what are usually united together, wheat and chaff."

Another admirable letter meets us at this date, addressed to a friend who was just entering on his religious course :—

"July 20, 1785.

"Dear Sir,—Your very kind letter I received two months ago, and should have answered it sooner, had not some circumstances prevented it.

"Your first awakening was a most agreeable and heart-

reviving transaction of divine Providence. So kind is God, even when he chastiseth. I believe there are very few in heaven, but owe their conversion or their continuance in that state to some stroke or other. Blessed be God for all his mercies which he has bestowed on us! Nay, throughout all eternity we shall praise him for all the wonders he has done towards us.

“Even in respect of temporal affairs your conversion has been, as I observe, beneficial to you; and so would every one experience it, if the trial were fairly made. How much is squandered away in what is called fashionable living, to no purpose, or rather to the worst! Health, strength, conscience, and the sweetest sense of the favour of God, are lost—for what? Though we are not to serve God for the sake of temporal advantages, we shall find that true unfeigned ‘godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.’ The people of the world lose both. Their tumultuous mirth does not deserve the name of joy, and is always closely attended and embittered by unspeakable disquietude and anxiety, which they must feel as soon as they begin to reflect. May God strengthen and confirm you by his blessed Spirit, that the good work which he has begun in you may be carried on uninterruptedly, till you can say at last, ‘It is done; Father, into thy hands I commend my spirit:’ and so ‘enter into the joy of your Lord!’

“Let us daily grow more and more fervent in prayer. With prayer we begin to be Christians. By prayer we grow stronger, and continue in the narrow road, and at last, praying, we end our course.

“All that we are to pray for, we find in that excellent prayer taught us by our Lord, in which Christianity is regularly delineated or explained, just as it ought to be, from the beginning to the end.

“In the first petition we, in fact, entreat God to turn away our hearts from all vain names (call them honour, riches, pleasure, or what else you please), because they all together cannot make us happy. To look upon them as the source of our happiness is idolatry. We entreat God to enlighten our hearts, so that we may know, esteem,

venerate, fear, love, and praise his name. This is the truest beginning of our conversion, when all things and their names become little, and the glorious name of God becomes great and venerable to us.

“The second blessing which we need is the kingdom of God, as it is restored to us by Jesus Christ, containing ‘righteousness’ to cover all our sins; ‘peace,’ or a sense of the favour of God, who is now our Father, and we his children; and ‘joy in the Holy Ghost.’ ‘Thy kingdom, O Father, come,’ that we may be no longer separated from thee, as we deserved, but that we may be reunited unto thee, that there may be a happy union between thee and us, as there is between a kind prince and obedient subjects. And is not this true faith in Jesus, which places us again in the kingdom of God our Father?”

“Being turned to God and his name, and being made the children of the kingdom of God by faith in Jesus Christ, we crave the third blessing,—namely, filial obedience. Having received the two former blessings we are now willing, and by the Spirit of God strengthened, to renounce and to overcome our own will (that stubborn thing), the will of the world, though never so fashionable, and the will of the devil. We now learn daily that most difficult but salutary lesson,—‘Not my will, but thine be done.’

“Having thus obtained mercy, we are regenerated and born again. What do we need more? Having begun well by the grace of God, let us be ‘strong in the Lord;’ let us take care not to fall back, but to be constant. To this purpose our compassionate Saviour has taught us to pray,—

“1. For our daily bread—to moderate our desires after the things of this world. Godliness and contentment must go together. A very strict discipline is necessary, lest the cares of this world enter in again and choke the good seed.

“2. Though we have reason to rejoice in the Lord, and in the possession and enjoyment of all his mercies, yet we have little or no reason at all to boast and to be proud. Therefore he has directed us to come daily before the throne of grace, deeply humbling ourselves on account of our daily faults, and praying, ‘Forgive us our trespasses.’

We confess and bewail them, and crave pardon. This humility must remain in us daily.

“3. Being turned to the name of God ; being received as his children for the sake of Jesus ; being willing to obey the will of God, we are happy, and free from all condemnation. But as long as we sojourn here in this world, we are not free from trials. Let us, therefore, daily watch and pray, lest we enter and sink into temptation. Let us entreat God not to forsake but to strengthen us, that we may by his grace be able to overcome all temptations.

“4. Being united to Christ, and consequently being the children of God, we are happy ; but this happiness, though very great, is not yet complete. Here is a mixture. Here are knowledge and ignorance, holiness and many faults, peace and uneasiness, health and sickness, joy and grief, together. But we are to receive a complete happiness. In the midst of all calamities and tribulations, be hope our cordial ! Let us daily come before the throne of mercy, entreating God to deliver us entirely from all ignorance, from all sin, from all pain and grief ; and to receive us into his glorious kingdom, where we shall weep no more—where we shall rejoice for ever and ever ; where our prayers and supplications shall be turned into thanksgivings. This hope, if lively, will refresh us.

“There, my dear Mr. —, I hope to see you, and to sing with you the song of the Lamb. There we will relate one to another all the wonders of mercy which Jesus has wrought towards our restoration.

“Be this our aim, and may our hearts—(ah, our slippery hearts !)—never swerve from the path to that heavenly Canaan ! May we never murmur or lust after the things which we have once renounced ! May we be faithful unto death, and so receive the crown of life ! Remember me likewise when you come before the throne of mercy, that my approaching age may not be unfruitful, but blessed.

“You and your family are dear to me, because clothed and adorned with the righteousness of Jesus. Peace be to you, and to all that live with you. May they all find mercy on that great day. May they all be numbered with those that shall stand at the right hand of our God !

“I am at present at Ramanad, in the Marawar country, where I intend to erect an English school. All seems to be ready. Next Monday we hope to make the beginning. May God bless it! Our intention is to have such schools in several provinces, if God grant peace to this country. The harvest is great, but few are the labourers. Well, let us pray to the Lord of the harvest. If amongst Europeans there was any real piety, what a blessing would come over the whole country! But they refuse to go into God’s vineyard. May God awaken them!

“Wishing you health and peace of mind,

“I am, dear Sir,

“Your affectionate friend and servant,

“C. F. SWARTZ.”

It is worthy of note, how seldom Swartz wrote, even to an intimate friend, without bringing into view *the whole Gospel*. Thus, writing shortly after to another friend, he says:—

“When I came here (Trichinopoly), I thought to rejoice with Mr. Pohlé; but we soon experienced grief instead of joy. A battalion mutinied; went upon the rock, and threatened destruction if they should not get their pay. These poor people had received none since August; consequently five months’ pay was due to them, besides former arrears. It is truly melancholy to observe that nothing but fear will incline us to do justice to them. By these means all discipline is relaxed, the officers lose that respect which is due to their rank and station, and the sepoys become insolent. This has been the case, not only in war, but now in the time of peace. May God help us to consider the things which belong to our peace in all respects!

“In the world we have tribulation. This has been from the time mankind fell into sin, and will be so till we enter into the peaceful mansions of the saints and angels in eternity. Having, then, little or no peace in the world, let us take care to have, maintain, and enjoy peace with God, through our Lord Jesus Christ.

“What an immense blessing is it to have peace with God! When we reflect on our miserable hearts, so prone to sin and iniquity, we might think that it was altogether impossible to possess that inestimable treasure. And, no doubt, if it depended on our perfect obedience, we could not entertain a thought of enjoying it. But, blessed be God, our peace and happiness stand on a better basis than that of our own merit.

“It is Jesus, the blessed Redeemer, who has made an atonement,—a perfect atonement for our sins, and thereby laid the foundation for a complete reconciliation between us and God. Without this divine atonement we could not expect pardon and peace. God would not be to us a God of grace, but rather ‘a consuming fire.’ What praises, then, are due to Jesus, the purchaser of our peace and happiness! The nearer we keep to him, the more we enjoy of that peace. The more we trust in ourselves, so much the more we shall be perplexed. Nothing keeps and preserves our minds so much as this peace. The thunder of the law may frighten, but it will never compose or strengthen our minds to obey God cheerfully.

“Let us, then, daily look out for pardon and peace: watching at the same time that we may follow its guidance—that so our reason, our will, and all our passions (ay, and our external senses, too), may be preserved in subjection, obedience, and the path of holiness.”

Writing to the London Committee at the opening of 1786, Swartz gratefully acknowledges the perfect health which he and his fellow-labourers had enjoyed during the preceding year, and the uninterrupted performance of their important duties. He had come to Trichinopoly for the purpose of consulting with his friend and brother, Mr. Pohlé, upon points relating to the mission, and of visiting the congregations and schools. At this time he informs the Society, that besides his young friend Mr. Kohlhoff, who was his willing assistant, and whom he intimated his wish of seeing established as his colleague, he maintained three catechists and one schoolmaster at Tanjore, one catechist at Tripatore, and three at Palamcotta. The Tamul

school at Tanjore then consisted of twenty-two children, who were daily instructed in Christian principles, in reading, writing, and arithmetic, and some of them, at their own request, in the English language. Of the English school, Mr. Kohlhoff and his brother, and a young native, had the care. In this there were generally about forty boys and girls. Besides learning the English, they were exercised also in the Persian and Tamul languages. Most of these children, being the offspring of poor soldiers, were educated gratis.

“In some of my last letters,” he observes, “I have mentioned that an English school was established in Ramanadapuram, and that another has been proposed at Shevagenga. We even entertained lively hopes of seeing more of these schools in other places. But when the country was restored to the nabob, these pleasing expectations nearly vanished. The old system of oppression was resumed, and the country princes began to tremble. It does not belong to me,” he modestly adds, “to write of politics; neither would I have mentioned the subject, had it not been so closely connected with the schools.”

The congregation at Palamcotta had increased, and Swartz had lately sent there his catechist, Sattianaden, who had for many years sustained the character of a sincere Christian and an able teacher. The congregation was visited every year by one of the country priests from Tranquebar, for the administration of the sacraments.

While thankfully acknowledging the past kindness of the Society, he was urgent, both in this and a subsequent letter, for a fresh supply of books, not only for the native congregations and schools, but also for the soldiers in the garrison, many of whom were anxious for instruction; a request with which the Society, knowing how judiciously they would be distributed, cheerfully complied.

While thus adverting to the various charitable labours of this excellent man, it may not be irrelevant to observe, that for a considerable space of time during the late war he forbore, on account of the public distress, to draw the pay which was due to him as chaplain to the garrison. Mr. Huddleston, in communicating this circumstance to

the Government, observes, "Mr. Swartz makes no other use of money than to appropriate it to the purposes of charity and benevolence."

Shortly afterwards we meet with another letter, filled with the deepest spiritual wisdom :—

"Tanjore, March 29, 1786.

"Dear Sir,—I have received your favour of the 10th of October, and wonder that it did not reach me sooner. I have perused the account which you have kindly given me, more than once, and shall read it again. Even your complaints are precious to me, as they are a proof that you feel your want, or your poverty ; and you know that our Saviour has declared such to be blessed.

"When I have reflected upon my own deviations (and they have been numerous, nay, innumerable), I have had reason to attribute them to some secret pride. We confess, no doubt, that we are poor ; that we have lost the glory of wisdom, holiness, and righteousness. Our confession is very orthodox ; but, alas ! our thoughts, wishes, aims, and whole conduct, are proofs that our confession is too often undermined.

"As true religion endeavours to humble us and exalt God, and as this is absolutely necessary to our real welfare, we plainly perceive that God, in all his transactions with us, aims at this double point, viz. that we may be, what we really are, mere nothings ; that he may be acknowledged as the only source of grace, strength, and happiness.

"When I read your letter, I think I am reading the history of my own life. Our want of poverty of spirit makes us put our confidence in our own (imagined) merit : at other times it makes us indolent in prayer, sometimes presumptuous in venturing where we ought to be careful and vigilant. In short, it hinders us in faith, love, and hope.

"Of this I am sure, every saint now in heaven will tell you hereafter that our pride is our greatest enemy. Nay, sometimes we attempt to bring it down furiously : and even this is a specimen of our pride.

“The best, the surest way, therefore, is to look up to Jesus, and to cry to him: ‘Help me, grant me that true poverty of spirit which I need.’

“I remember to have read the story of a pious man complaining of his unsettled mind. The old Christian, to whom he discovered his whole mind, answered him in the following manner: ‘I perceive, sir, that you do not pray. The mourning Christian replied, ‘Not pray? I fall on my knees oftentimes a-day.’ The old man said, ‘I do not doubt that: but still, I say, you do not pray; I mean, you do not converse with God and your Redeemer so intimately, so freely, so often, as if you and He were alone on earth. To converse so with God, in the midst of all our business, we need not be always on our knees.’

“In the same manner a friend once asked Mr. Francke (who built the famous Orphan House at Halle), how it came to pass that he maintained so constant a peace of mind. Mr. Francke replied, ‘By stirring up my mind a hundred times a-day! Wherever I am, whatever I do, I say, Blessed Jesus, have I truly a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Thine I am. Wash me again and again. Strengthen me, &c. &c. By this constant converse with Jesus I have enjoyed serenity of mind, and a settled peace in my soul.’

“Throw yourself upon Him, dear sir, upon his mercy, atonement, grace, and Spirit. Do not look constantly upon your faults only. The sense of the love of God, and of Jesus, some true experience of ease, peace of mind, and a well-grounded hope of a blessed eternity,—all this, in some degree enjoyed, will give you more strength to deny the world and the lusts of it, to take up the cross and to follow Christ, than all the thunders of the law. But as all this is not granted absolutely, but in the way of humble dependence upon God, therefore, not only pray but watch earnestly, that you may not lose by dissipation what you have obtained in the way of begging.

“Your whole letter is a clear evidence that you hunger and thirst after righteousness; which by nature you have not, but which is purchased for you by your atoning High Priest. The promise which is given to such is quite ani-

mating ; viz. 'They shall be filled and be satisfied ; they shall not be left in a painful hunger and thirst.'

"This promise, be assured, Jesus will make good. It is as if he said to you : You shall be filled. Wait humbly his hour. Knock at his door confidently. Entreat him to fulfil his promise : do it again and again. You will soon find that he is faithful ; and so, instead of lamenting your dejected condition, you will rejoice in the God of your salvation.

"Then the former experience of darkness and uncomfortable hours will be of great advantage. You will take care not to lose your roll, as Mr. Bunyan's pilgrim says.

"I shall not wait for your answer ; but now and then send you a line as I have leisure.

"Pray for us. We shall remember you and your family likewise. Peace be to you !

"I am, my dear sir,

"Your affectionate friend,

"C. F. SWARTZ."

Writing to the London Committee at the close of 1786, Swartz assures them that their labours in behalf of India had not been in vain. The missionaries and teachers of the natives at the various stations had been preserved, and prospered. He particularly notices the diligence and success of the pious catechist, Sattianaden, at Palamcotta, and speaks with much pleasure of the soldiers in the garrison at Tanjore, who attended divine service both on Sundays and at the weekly evening lectures, which were frequented by great numbers. "To this," he says, "they are encouraged by the officers, who all confess that corporal punishments had ceased from the time that the regiment began to relish religious instruction."

We have hitherto avoided, as much as possible, all allusion to the secular politics of India ; but it now becomes necessary to advert briefly to various circumstances which claimed Swartz's attention.

"Peace," says Dean Pearson, "had been restored to India ; but the territory of Tanjore was still in a deplorable condition. The calamities consequent upon the un-

just assumption of that province by the nabob in the year 1773, and the subsequent devastation and ruin occasioned by the invasion of Hyder Ali, had reduced the rajah to great pecuniary distresses, and rendered the closing years of his reign a painful contrast to the gaiety and splendour of his youth. Debilitated by an incurable disease, and overwhelmed with affliction by the premature loss of his son, his daughter, and his grandson (his only legitimate descendants), the unhappy Tuljajee, regardless of the consolations of that divine religion which had been repeatedly displayed before him by his friend and adviser Swartz, retired in hopeless despondency to the recesses of his palace, from which he never afterwards emerged. Here, brooding over his public embarrassments and his private sorrows, his former mild and benevolent disposition appears to have been exchanged for harshness and indifference to the sufferings of his people. Avarice became his ruling passion ; and the collections from a country desolated by war and famine were barely adequate to supply his demands. At this period the rajah lost his upright sirkeel, or prime minister, Buchenah, who was succeeded by Baba, a man of notoriously oppressive and rapacious character. Instead of relieving the distresses which the people had long suffered, this unprincipled minister augmented them to an intolerable degree, partly for the purpose of replenishing the rajah's treasury, and partly for his own individual advantage, by a system of the most atrocious injustice, cruelty, and oppression. The people, groaning under this barbarous misgovernment, and appealing to the rajah for redress in vain, at length abandoned their country, and fled in crowds to the neighbouring districts of Karical, Nagore, and Trichinopoly, in the former of which, then possessed by the French, they not only found a secure asylum, but were received with the utmost hospitality and kindness. Several populous towns and villages were deserted, and whole districts, for want of labourers, lay waste and uncultivated. The number of useful inhabitants who thus emigrated was estimated at sixty-five thousand.

“Such was the melancholy state of Tanjore when Sir Archibald Campbell succeeded Lord Macartney as governor

of Madras ; one of the earliest measures of whose administration was to open a communication with the rajah, informing him of the representation which had been made to the English Government, and entreating him to dismiss his oppressive Duan, and to appoint able and virtuous men to manage his affairs.

“The rajah was offended at this interference, and endeavoured to excuse his own and his minister’s conduct ; but the attempt was unavailing. The inhabitants of the southern and western districts declared their determination not to cultivate their lands until a change should take place in the administration of Tanjore. In consequence of this declaration the Government of Fort St. George resolved to take the temporary superintendence of Tanjore into their own hands ; and for this purpose, in July 1786, appointed a committee of inspection, consisting of Mr. Huddleston, the resident, Colonel Stuart, the commandant of the garrison, and the paymaster, Mr. Hippisley, with very large powers, to watch over the affairs and interests of Tanjore.

“With this committee Sir Archibald Campbell proposed to unite the subject of these Memoirs ; observing, ‘There are abundant proofs on record of the zeal, ability, and services of the Rev. Mr. Swartz, whose accurate local knowledge, and facility in the country languages, and, above all, whose high estimation with the rajah, from an intercourse of thirty years, must render his assistance of essential consequence on such occasions.

“His presence, if possible, should always be requested in the Committee, in which he should have an honorary seat, and he should also be desired to interpret and translate whatever may be necessary, and to subjoin his signature to all such examinations and translations.

“Shortly after this important appointment Mr. Huddleston proposed to the Governor, that Mr. Swartz should not only have a seat but a voice in the committee ; stating that he had exerted the political authority of his situation, ‘in conjunction only with that excellent man,’ and adding, ‘It is, and will be as long as I live, my greatest pride, and most pleasing recollection, that from the moment of my

entering on this responsible situation, I have consulted with Mr. Swartz on every occasion, and taken no step of the least importance without his previous concurrence and approbation ; nor has there been a difference of sentiment between us in any one instance. Adverting only to the peculiar circumstances under which the committee begins its administration, and the prospect they present, you will, I am persuaded, sir, readily conceive of how serious a consideration it must be to me to have both the advice and effectual support of Mr. Swartz in the adoption of that conduct which our concurrent judgment may approve. Happy, indeed,' continued the resident, himself no mean judge of moral and political merit,—'happy would it be for this country, for the Company, and for the rajah himself, when his eyes should be opened, if he possessed the whole authority, and were invested with power to execute all the measures that his wisdom and benevolence would suggest.'

"In reply to this communication, the Governor expressed his entire acquiescence in the resident's suggestion, and added, 'Such is my opinion of Mr. Swartz's abilities and integrity, that I have recommended to the Board that he should be admitted a member of the Committee, without any reservation whatever ; and my confidence in him is such, that I think many advantages may be derived therefrom.'

In a subsequent part of the same letter the Governor wrote as follows :—

"Mr. Swartz's idea of prevailing with the rajah to give a joint cowle (or engagement) with the Company to the inhabitants, pleases me much. It would give the Company a more immediate right than they ever have had to see justice done agreeably to the terms of the cowle ; and I shall be very happy if the measure is found practicable."

On being called to the Committee as an honorary member, "Mr. Swartz expressed his readiness to give his best opinion and advice, and to be aiding, on all occasions that did not involve violent or coercive proceedings ; which,

however expedient they might be deemed in the estimation of Government or the Committee, he considered, nevertheless, as unbecoming the character of his mission. His most zealous endeavours, as they ever had been, so they were now, at the service of the Honourable Company, and happy he should esteem himself if he could be in the least instrumental in producing harmony between the rajah and the Company, and to see the poor inhabitants of this once flourishing country restored to the undisturbed possession of the fruits of their labour. Having made this declaration, he took his seat in the Committee.*

At the opening of 1787 Swartz had the satisfaction of taking part in the ordination of his young friend, Mr. J. C. Kohlhoff. The ceremony was performed at Tranquebar on the 23d of January, "one of the most solemn days," said the Danish brethren, "ever celebrated at that place." On that day their venerable senior, the Rev. John Balthasar Kohlhoff, kept the jubilee of his services as a missionary, and, being compelled to retire from active labour, had the inexpressible pleasure of seeing his eldest son ordained in the mission church, and invested with the holy office of the priesthood. The several missionaries, both English and Danish, propounded to the candidate questions in divinity, which he answered to their great satisfaction, showing how well he had employed his youthful years under the tuition of Mr. Swartz. The Danish governor, and all the European families of the settlement, together with a great number of native Christians and heathens, attended the service, and a general awe was conspicuous, particularly during the ordination sermon, which Mr. Swartz preached from 2 Tim. ii. 1: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus."

Of this event Swartz thus speaks, in a letter to his friend Mr. Chambers:—

"As for me, I am highly obliged to sing of the mercy

* Dean Pearson's *Memoir of Swartz*, vol. ii. p. 78.

of the Lord, though I am not worthy of the least of all his divine benefits.

“ You know that I took the son of our venerable senior, Mr. Kohlhoff, under my care. From his younger years I instructed him in Christianity, English, German, Greek, and some country languages. Having been instructed for several years, it pleased God to awaken him to a sense of his own sinfulness, and to raise in his mind a hunger and thirst after the righteousness of Jesus. He then prayed, wept, and meditated; and, in short, he became a very agreeable companion to me. His improvement in knowledge I observed with delight.

“ I employed him gradually, so that he in a short time catechised in the English and Malabar school. As I explained to him the Epistles of St. Paul, and read with him many of the best authors in English and German, I permitted him to preach before the Malabar congregation. By slow degrees he became a very useful assistant to me.

“ Feeling the infirmities of old age coming upon me, I represented his case to the Society, requesting permission to put him into sacred orders, and to constitute him my successor. The Society consented to all, desiring that the ordination might be performed in the presence of all the missionaries at the coast. Accordingly, we went to Tranquebar. The young candidate was examined by all, and publicly ordained. The Danish governor, and the whole congregation, black and white, were assembled. When kneeling at the altar, he had the peculiar and awful delight of seeing his aged father sitting near him. I explained the words of St. Paul, 2 Timothy, ii. 1, and so blessed him in the name of the Lord. Afterwards young Mr. Kohlhoff mounted the pulpit and preached. It is impossible to describe or explain what I felt on that day—the most awful of all my days. Praise the Lord, O my soul !”

In the beginning of the following year the rajah, Tuljajee, selected and adopted, according to the legal forms of India, a youth, his cousin, who was then ten years old, naming him his successor, under the title of Serfojee Rajah. At Swartz's particular recommendation he made

an illegitimate brother of his own, afterwards called Ameer Sing, guardian over this youth, and shortly afterwards died. His body was publicly burned, but no female was immolated on the funeral pile,—a circumstance of which Sir Archibald Campbell, much to his honour, at a period when the subject had excited but little attention, availed himself, to urge upon his successor the prohibition of a custom “distressing,” as he justly observed, “to the feelings of humanity, and only serving to enrich the priest, by means of the jewels of the women who are thus cruelly and untimely sent out of the world.”

V.

SWARTZ IN HIS INTERCOURSE WITH STATESMEN.

A.D. 1787.

At this period of his history the missionary was drawn, by unavoidable circumstances, into connexion with some of the great ones of the earth ; but he appears to have passed through this trial, as he did through all others, to all human sight, unharmed. His simplicity and uprightness, his freedom from all ambitious and selfish views, and above all, his never-absent sense of his own condition as a sinner, and of the work that was before him,—“ to save his own soul, and the souls of them that heard him,”—this truly unworldly frame of mind enabled him to pass through all kinds of circumstances in the spirit described by John Newton, when he says, “ If two angels were sent down to this earth, the one to sweep a crossing and the other to rule an empire, they would neither of them care which of the two tasks fell to his lot.”

In the last chapter we witnessed the death of Tuljajee, rajah of Tanjore, after he had adopted a child named Serfojee as his successor. At Mr. Swartz's suggestion, he left an illegitimate brother regent during the child's minority, consigning the young rajah to his care. This arrangement showed more frankness and confidence than worldly craft. The regent, Ameer Sing, aspired to be himself the rajah. He took measures to have the adoption of Serfojee called in question, alleging that Tuljajee was scarcely competent to perform such an act during his last illness, and that the adoption itself was contrary to the Shasters, the religious laws of the Hindoos.

The representative of the East India Company lent an

ear to these objections, and submitted the points to twelve Pundits, learned in Hindoo law. These (secretly bribed by the regent) unanimously declared that the adoption of Serfojee was illegal and invalid, and that the right of Ameer Sing to the throne was clear and undoubted. Actuated by no other motive than a desire to do justice, Sir Archibald Campbell received this decision as final and conclusive, and at once placed Ameer Sing on the throne.

In doing this, however, and thus setting aside the claims of the young Serfojee, Sir Archibald did not neglect to enforce upon the new rajah the duty of protecting, maintaining, and bringing up the youth in a manner befitting his station and high connexions. This Ameer Sing most solemnly promised; but soon showed, in this matter, the usual duplicity of Hindoos.

Mr. Swartz, however, could not forget that Tuljajee, on his deathbed, had wished to make *him* the guardian of the infant heir; and when the missionary, true to his higher and nobler duties, absolutely refused this post of honour and of power, it was at *his*, Swartz's recommendation, that the youth was committed into the charge of Ameer Sing. Hence he could not cast off all further care of the child. He soon found that, with the jealous dread which is common throughout the East, the discarded heir to the throne was regarded as a natural enemy, a rival,—one who, but for the East India Company's protection, would speedily have been removed from this world.

The British Resident at the court of Tanjore, when long after questioned as to Ameer Sing's treatment of Serfojee, stated, "that about three months after the death of Tuljajee, he and Mr. Swartz were sitting with the rajah, waiting for Serfojee, who had been desired to attend them. When he made his appearance, "the child," says Mr. Macleod, "was so dreadfully altered, that though we saw him in his approach down an open colonnade, we did not know him till he came within three or four yards of us: he had become emaciated and dejected to the greatest degree." It was upon this interview, and the Resident's report, that the Madras Government interposed; and probably only just in time to save the child's life.

Mr. Macleod, the Resident, wrote to Madras as follows:—

“ I lament the occasion which obliges me again to address you on the treatment shown by his excellency to Serfojee, the adopted heir of the late rajah.

“ Though my representations to you on this subject have been no less frequent than forcible ; and though your admonitions, in consequence, to the rajah have been such as the situation of the boy demanded, those admonitions have not been attended with the desired effect.

“ In addition to the knowledge Mr. Swartz and myself have of his situation, the widows of the late rajah have stated the condition in which he is held, and have called upon me, as representative of the Honourable Company here, to procure for him that protection which has hitherto been refused him by the present rajah.

“ He remains still deprived not only of all education, but also of free air, exercise, and attendance. There being no prospect of a favourable change in his situation, humanity induces me to hope that some effectual mode of interposition may suggest itself to you, by which the boy may receive the protection he so well merits from the justice of the Honourable Company.

“ I beg leave to add, that the Rev. Mr. Swartz (whom Tuljajee, on his death-bed, appointed guardian to Serfojee) might, with propriety, be constituted the judge of his condition ; and while he approved of the treatment shown by his excellency, the child would be secure of every protection the Honourable Company could desire to obtain for him.”

The Madras Government instantly adopted this suggestion, and this minute was made:—

“ The Board approve the suggestion of Mr. Macleod respecting the appointing the Rev. Mr. Swartz guardian to the adopted son of the late Rajah of Tanjore ; and it is accordingly agreed that a copy of the foregoing letter be sent to Mr. Petrie, and that he be desired to pay every attention to the subject contained in it.”

On a report, sent to Madras by the Resident, in August, 1789, the Governor wrote to Ameer Sing as follows:—

“ I have been informed that the adopted son of the late rajah is kept by your excellency under close confinement, and deprived of the means of an education suitable to his rank and condition. This I think proper to mention to your excellency, not doubting that you will order him to be set at liberty, and allow him free access to his adopted mother, and the other branches of his family ; that proper care may be taken of his education, and that his health may not suffer by confinement.”

No amendment taking place, on the 25th of September the Governor wrote more distinctly:—

“ To his Excellency the Rajah of Tanjore.

“ Many complaints having been made to me that Serfojee, the adopted son of the late rajah, is not only treated with much severity, but that his education is totally neglected ; which being contrary to those liberal sentiments of equity and justice which the Honourable Company are ever desirous to promote and inculcate, I have been induced to intercede in his behalf. Your excellency will be pleased to allow him to occupy a separate dwelling, contiguous to that of his adopted mother, the widow of the late rajah, free from every restraint of his person ; as it is proper that he should be permitted to see his adopted mother, and to visit or receive visits from his other relations, without any obstruction or hindrance, whenever he thinks proper. I have accordingly directed that he shall be allowed a small guard of Company’s sepoys to attend on his person ; and I most earnestly recommend it to your excellency to treat him with kindness, and to discourage every species of oppression towards him or the widows of the late rajah, either in their persons or property.

“ To a friend, what can I say more ?”

The result is reported to the Government at Madras by Mr. Ram, who had now taken the place of Mr. Macleod, the late Resident, and who thus writes:—

“ Having obtained an interview with the rajah, I found Shevarow present as usual. I stated that I was informed it was by his counsel that Serfojee was continued in confinement, notwithstanding the repeated admonitions of Government, and the positive promise of his excellency to Mr. Petrie, that he should be released in eight months; that I now came to deliver a more explicit order upon that head; a compliance with which I must earnestly recommend to his excellency, not only as the mandate of this presidency, but as the earnest wish of the English in general; for that Sir Archibald Campbell, having set aside the adoption of Serfojee, in favour of his excellency's better title to the musnud of his late brother, the English must, in consequence, consider themselves as in honour bound to protect him from every degree of oppression.

“ The rajah acknowledged his promise to Mr. Petrie, and affirmed that it had been his design to find out a suitable match for Serfojee, that he might be married at the same time with his own son-in-law, after which he allowed the present restraint would be improper, but was now agreeable to their customs; that the mother of the boy (by adoption) had herself objected to a match proposed by him, on the plea that the parties were too young, which had prevented his carrying his intentions into effect, as he had proposed to Mr. Petrie; that, however, in six months more he would, without fail, accomplish them; that in the meantime it would be highly repugnant to their customs for a youth of Serfojee's age to visit the apartment of the widow of the late rajah; that if I doubted any part of what he now affirmed, I might, if I thought proper, have an opportunity of conversing with the widow, she being concealed from my sight. To this I replied, that I could never conceive it agreeable to their customs to confine their children in a place where they could not have the free benefits of light and air; that therefore it was highly necessary that Serfojee should be placed in the house mentioned in the honourable president's letter, which I understood had been built by the late rajah purposely for his accommodation; that if his visiting the widows of Tuljajee was repugnant to their customs, I could not suppose those

ladies would suffer it; and without their permission it would be impossible for him to see them.

“The conference running to a great length, the rajah requested I would excuse him for the present, but allow Mr. Swartz to come to the palace the next day; by which time, having considered what I had said, he would communicate his sentiments to him. To this I readily consented, imagining that a less embarrassed communication of sentiments, which would take place when Mr. Swartz only was present, would be more likely to prevail on the rajah to comply with the sentiments of the honourable president, and placing the utmost confidence in the good missionary's discretion and zeal for the service. Yesterday evening the conference took place; and the following is his communication of it to me, immediately after his return from the palace.

“The rajah began, of his own accord, on the subject of Serfojee, and gave the strongest assurances that in a very short time he would so act as to give entire satisfaction; and that we, being on the spot, should be witnesses and judges of it. Mr. Swartz then observed that it must be by releasing Serfojee from the present dark and dismal place of his confinement, to which the rajah assented, but declined being more particular, repeating his assurances that he was certain we should be satisfied with his conduct. With respect to Shevarow, he affirmed that he had been calumniated, and hoped that he would be able to clear himself to my satisfaction. I had given a short memorandum to Mr. Swartz of the points I wished to be satisfied on; one of which was to obtain information respecting a late grant from the rajah of a considerable district to his son-in-law; on the impropriety of which, at a time when he could not pay his kists (instalments to the Company), I desired him to remark. The rajah admitted that he had made such a grant, but defended it on the ground that a similar provision had been allowed for the son-in-law of the late rajah.

“Notwithstanding that Mr. Swartz appeared to place some confidence in the above assurances of the rajah respecting Serfojee, I must own they appear to me rather

evasive, and calculated to gain time ; but of that the Honourable Board will be more capable of judging."

About a week after the preceding communication, the Resident received an order from the Governor of Madras to remove Serfojee from the immediate control of the rajah ; of his execution of which the following is his official report :—

" I shall proceed to relate the steps by which the situation of Serfojee has been so considerably altered for the better. The letter of Mr. Chamier, of the 16th, arrived about noon on the 20th. I requested an interview with his excellency for the day following, which being granted, I repaired to the palace, accompanied by Colonel Stuart and Mr. Swartz. Having desired that Serfojee might be brought into our presence, which was with some difficulty complied with (the rajah apprehending that he might charge him with neglect of his education to his face), I took the youth by the hand, and having declared your orders that he should be removed from the palace, I was proceeding to conduct him out, but was prevented by the violent agitation of the rajah, who took hold of my other hand, and of my clothes, conjuring me not to disgrace him so much in the sight of his people. I endeavoured to make his excellency comprehend that the step I was taking was for his own reputation, which suffered by the treatment hitherto observed towards Serfojee. It would be needless to repeat all that passed during a couple of hours. The rajah at length, finding me resolved, either to take the boy out of the palace, or to place him under the protection of the Company's sepoy's within, after affirming that the proper house could not be prepared for him under seven, then three days, and at last by the next day, most solemnly promised that it should be done ; upon which I retired, leaving Serfojee under the protection of Mr. Swartz, near to whom it was settled he should sleep for that night.

" The next morning he, for the first time since his confinement, saw the sun ! Between eight and nine I returned to the palace, and about eleven we were joined by Colonel

Stuart ; about one, having notice that the house was nearly cleaned out, and Serfojee's furniture removed there, with the rajah's consent, who did not appear, I conducted him to it, and placed a guard of twelve sepoy's of the 23d over him. I have ordered a proper person, recommended by Mr. Swartz, a Mahratta Brahmin, named Dadarow, to attend to his education, which has been entirely neglected, he not being acquainted even with the alphabet. The person before mentioned has likewise been instructed to prevent such discourse being held in his presence as might tend to put ambitious thoughts into his head, upon his present enlargement. Serfojee expressed his gratitude for the favour shown him, and was desired by me to send his acknowledgments to the rajah for his ready compliance with your orders. The admitting of the sepoy's to this part of the palace was long disputed. On the evening of the 21st the rajah requested that my peons might be stationed in lieu of them, but this appearing to me as a very insufficient security, I persisted in my first position ; and having sent for the sepoy's the next day, no further objection was made.

“ Mr. Swartz was of opinion, that after what had passed Serfojee ought to have his provisions furnished by the rajah's widows, to which his excellency has made no kind of objection. Indeed I understand that, having been taken under the protection of the Company, his food may be provided by any one he chooses.

“ Mr. Swartz is likewise of opinion that a discontinuance of the guard would be attended with some risk to the person of Serfojee.

“ The house in which he now is has been somewhat encumbered by buildings since the time of the late rajah. It is, however, pleasantly situated, and has a small garden adjoining.

“ I have great hopes that the enlargement of the boy being thus effected, will remove the improper influence which Shevarow had obtained over the rajah, by persuading him that whilst his excellency adhered to his counsels the release of Serfojee would never be effected.”

Besides this affair of the young Serfojee, Mr. Swartz was also obliged to make some representations to the British authorities with reference to the gross mismanagement of the affairs of Tanjore, and to the ruin and depopulation of the country, which appeared almost certain. The Resident writes to Madras as follows :—

“The good Mr. Swartz having frequently lamented the mischiefs which are daily happening for want of a regular system of justice (with that knowledge which his long acquaintance with the language and manners of the country has given him), has favoured me with his thoughts upon that important subject, which I have the honour to inclose. The want of such regulations are daily before my eyes. Any man in the Tanjore country (who has the power) ties up and tortures whomsoever he pleases, on the most frivolous pretences.”

Of these acts of oppression and injustice, the Resident then mentions some gross instances, which clearly proved the inability of the rajah himself, under the present corrupt system, to restrain and punish such atrocities. The letter from Mr. Swartz to the Governor in Council, referred to by the Resident, is as follows :—

“Hon. Sir, and Gentlemen,—Permit me humbly to address you in behalf of this country, of which you are constituted guardians and defenders, and in whose prosperity or distress you are concerned.

“Every Government is to be supported by a rational administration of justice, without which both king and subjects cannot prosper. This proposition needs no proof, being self-evident. All nations confirm it, at least in theory ; experience, nay, all history, gives us the strongest proof, that a country without justice is a ruined country.

“When, some years ago, the spirit of despotic cruelty drove the people to despair, the late rajah promised to alleviate the burthens of his people, and to introduce a better administration of justice. And as the people, so

often deceived and oppressed, entertained strong doubts of the truth of this noble and exhilarating promise, he empowered me to publish it in writing, and to become responsible for the accomplishment of it. The people rejoiced, returned from their emigration to their own country, set about the cultivation with a wonderful ardour, though it was very late in the season, so that many were afraid of a famine; and by their cheerful exertions, were blessed with a very rich crop.

“The late rajah soon after this died. Before his successor was seated on the throne, I intreated Sir Archibald Campbell to benefit the country by introducing a better administration of justice. Fully convinced of the propriety of my request, he desired me to draw up a plan by which this might be accomplished according to the laws of the Hindoos.

“I obeyed this command with all possible cheerfulness, representing to myself the beneficial effects which the country would from hence experience. But on one point I entertained an opinion which differed from Sir Archibald Campbell’s sentiments. He, out of delicacy, thought it proper to let the present rajah have the honour of establishing such a court of judicature. I represented to him, that without derogating from the good will of the rajah, so many ill-disposed people would surround him, and hinder an institution, beneficial indeed to the country, but diametrically opposite to their self-interested views, that the whole plan would be soon laid aside. On the other hand, if, during the interregnum, such a court of justice should be established, and by the English Government protected and encouraged, as might easily be done, it would succeed and prosper. But Sir A. Campbell thought otherwise. The plan was recommended to the rajah after he was seated on the throne, but was soon strongly opposed at the instigation of his servants.

“A faint show, indeed, was made. A small house was appointed, where four judges should hear causes. It was at first open, but soon a cross-wall was built, so that none could observe the proceedings.

“One or two of the judges had a laudable desire to act

impartially ; but their good intentions were frustrated by the servants of the rajah. The judges were obliged to wait for leave to hear a law-suit. When they had got permission, and hardly had begun to inquire into the business, they were frequently interrupted by messages from the rajah's servants. They were desired not to go on. Particularly those dubashes who had lent money to the rajah acted as masters. They had the power of confining and punishing people, and whoever was supported by them, let his cause be never so unjust, came off victorious—of all which unjust proceedings whole volumes might be written. If an inquiry should be set on foot, many instances would fully prove the total want of justice in this country. One man was supported by Chinnia Moodely (a powerful money-lender). The injustice of his interfering was so glaring to the judges, to the rajah, and his minister, that Shevarow said, 'What can I do when Chinnia intercedes for the unjust party?' Another inhabitant was prosecuted by Chinnia ; he retired with many others to Karikal, but got the rajah's cowl, at Mr. Ram's request, to come and speak for himself. He came, was acquitted, and went home. Chinnia hearing this at Madras, sent a letter ordering that person to be confined and beaten, and even now he is still under confinement. The sirkeel promised to release him, but being afraid of Chinnia's resentment, did not think it proper to accomplish his promise.

"The judges feeling their own want of power, intreated the rajah to permit them to retire, because their endeavours to do justice became totally useless.

"This being the injurious method of acting, the inhabitants became disheartened and unwilling to go on vigorously in the cultivation. Last year many promises were made to them, but never fulfilled. Those given by the late rajah before his decease are totally disregarded. Before the inhabitants reap, they are obliged to pay a part of their tribute ; having no money, they go to the rapacious dubashes to borrow at exorbitant interest ; not being able to pay it, that is added to the original sum, and a new premium is often charged. When Mr. Petrie was here, an order was issued that none should pay more than twelve

per cent per annum, but soon disregarded. No country, though the most fertile, is able to bear such oppressions.

“And as no relief is to be expected from hence, it would be the highest benefit which Government could bestow on this oppressed country, if, without lessening the authority of the rajah, it should privately insist upon the introduction of justice in a regular manner, before the alleviation made by the Honourable Company was published. It would then rejoice the rajah, and the inhabitants, if both points, viz. the kindness of the Honourable Company to the rajah, and his kindness in establishing a court of justice, were published at the same time.

“As the late rajah appointed me guardian to Serfojee, the young boy whom he adopted, and as Government confirmed it by enjoining me to watch over his welfare, I take the liberty to entreat the Honourable Board to settle his establishment. The first act done by taking him out of the miserable situation in which he was, is very great. To procure for him a suitable settlement will complete his temporal happiness. The rajah does not seem to be very willing to do that business of his own accord.

“Having nothing in view but the happiness of the rajah and his country, and the honour of the Company, both which would undoubtedly be promoted by a regular and impartial administration of justice, I hope that the Honourable Board will not disapprove of this my liberty which I have humbly taken of addressing them. Being in the country, under the protection of the English Government, I wish and pray for their welfare. And lest this my address might appear as a clandestine business, I have sent it by Mr. Ram, our resident here.

“I am, with profound respect, &c. &c.

“C. F. SWARTZ.”

In August 1790, in consequence of some animadversions having been made on Mr. Swartz's conduct in the deliverance of Serfojee, he thought it right to lay before the Government a narrative of his share in that matter. After relating the history of the Rajah Tuljajee's adoption of a

son, his request to him to be his guardian, his advice to the rajah to appoint his brother, his accession to the throne on the setting aside of Serfojee, and the complaints of Ameer Sing's severe treatment of him, Mr. Swartz thus proceeds :—

“ An order having come from Government to Mr. Macleod, and I think to Colonel Stuart, to inquire into the treatment which the boy had met with, both gentlemen sent me to the palace to see him ; whom I found in a dark room, a lamp burning at his side, and no fresh air could reach it. When I saw him thus, I felt a grief which I can hardly express. With amiable simplicity, he asked me whether the children in Europe were deprived of seeing the sun and the moon. I comforted him. I then inquired whether he had any master to teach him reading and writing. Shevarow, who was present, said immediately, ‘ Yes, yes, he has a man to teach him ! ’ I asked the boy ; who replied, in the presence of Shevarow, ‘ I have none to teach me ; therefore I do not know one letter.

“ Government ordered me frequently to visit him, and to inquire how he was kept. But I have not been able to do so above five or six times ; because I could not get permission.

“ For two years I intreated the rajah, privately, and often in the presence of Shevarow, to show kindness to the innocent boy ; to give him a room where there was a circulation of air ; not to be jealous of him, assuring him that he could do him no harm ; that if he would show some kindness to him, and let him sometimes enjoy fresh air, all complaints would cease.”

Mr. Swartz then mentions the ineffectual admonition of Sir Archibald Campbell to the rajah, and his own repeated intreaties upon this subject ; and finally details the proceedings consequent upon the order of Governor Holland, by which Serfojee was rescued. In this part of his narrative the following passage occurs, which illustrates his calm fearlessness in the fulfilment of what he conceived

to be his duty, and the inviolable integrity of this excellent man:—

“The rajah desired that Mr. Ram might wait some (I think ten) days. He said, ‘I must obey the order, and put the boy under a sepoy guard!’ The rajah at last said, ‘Mr. Swartz, stay you here with the boy this night, that the sepoys may not be called into this interior part of the palace!’ I asked Mr. Ram and the Colonel what I should do. They said, that ‘it depended upon me; but that they were content with my staying with the boy.’ I accordingly consented to stay. Mr. Ram and the Colonel went away. The rajah, Shevarow, and myself, were alone. I then said, ‘This uneasiness his excellency oweth to you, Shevarow. You intended to ingratiate yourself by those cruel severities which you made the boy to suffer. How often have I begged you to desist; how often have I told you that the Honourable Company, and the English nation, to whose protection the boy was delivered by the late rajah, in the presence of Mr. Huddleston, Colonel Stuart, and me, would not suffer those severities?’ Shevarow said, ‘You have told me all this, but,’ &c. The rajah then observed, ‘As you are our friend, why did you not this very morning send me word that such an order had been sent to Mr. Ram?’ I replied, ‘Ten days ago I intreated you to prevent the present uneasiness; and that was an act of friendship. But to give you notice of Government’s letter, after it had been confidentially communicated to the Colonel and me, would have been treachery, which your excellency must never expect from me.’

“The rajah and Shevarow then told me I might go home. Astonished at this proposition, ‘What!’ said I, ‘to become guilty of a breach of faith? Even my father should not be permitted to make such a proposal!’ Upon this declaration, they left me with precipitation; and I remained with the poor boy that night, who, as I observed, walked as if he was lame. I inquired the reason of it. ‘I have not,’ said he, ‘been able to sleep, but have been sitting clasping my hands about my knees, on account of the innumerable insects in my room. My sinews are a little

contracted, but I hope I shall soon recover.' The next day he was conducted to his new apartment by Colonel Stuart and Mr. Ram. The indignities which were then offered to him I will not minutely relate, but they all showed the high degree of the rajah's jealousy.

"A Brahmin, who formerly taught Mr. Burke, and afterwards Mr. Blackburne, the Mahratta language, was appointed (by my recommendation) to teach him reading and writing. His excellency's letter says, that my servants were employed for that purpose. But the writer of that letter knew that the Brahmin had never been my servant. The boy has made a good use of the opportunity given to him. He reads and writes the Mahratta language, and is very willing to learn English. The letter says, that Mr. Ram visited the boy, and that I accompanied him; which is true. I inquired how he improved in learning, and admonished the Brahmin not to be remiss in teaching him; which I thought was quite agreeable to the late rajah's desire."

A few months later, Mr. Swartz felt compelled to address the Madras Government once more, on the general question of the best mode of managing the affairs of Tanjore. He thus wrote:—

"Honourable Sir,—Fully convinced of your indulgence, I take the liberty to address you, hoping that if my observations do not meet with your approbation, they will at least be pardoned.

"A rumour has been spread here that you intend to give the management of Tanjore to renters. If this should be the case, I am afraid that this poor country would be still more impoverished. Before the Honourable Company took possession of it, I intreated the rajah to accede to any, even mortifying terms, rather than suffer it to be taken out of his hands. Whether my uneasiness proceeded from prejudice or love of justice, I will not determine. But I confess that, when the rajah lost the country (at least for some time), I felt sincerely for him. And what was the true cause of the rajah's ruin? It was particularly

his depending upon rapacious dubashes, who managed the country, and were, in fact, renters. When they, by enriching themselves, had impoverished it, and ruined the rajah, they abandoned him. Surely they might have extricated him, if the least principle of honesty had been in their hearts.

“Whether the rajah ever thought that they would act so treacherous a part, I cannot say; but he feels it now. This very day he is in great distress, being, as it were, besieged by his servants, who have had no pay for seven months, and are now very clamorous.

“Having been called by his excellency more than once to give him some advice in his present distress, I have been at a loss what to say. To upbraid him now for his past misconduct, would be cruel, and altogether useless.

“Instead of blaming him, I have told him that the Honourable Company would do that which he ought to have done; that they would manage all things so wisely, that they would introduce justice, encourage industry and trade, and consequently, instead of diminishing the revenue, would increase it; so that when the country should be restored, he might find it improved, and his subjects happy people. But when I heard that the country might, perhaps, be given to renters, and very likely to Madras dubashes, who are all well able to make supplements to Machiavel’s iniquitous scheme, my hopes vanished.

“Give me leave, honourable sir, to make a few observations on the scheme of giving the country to renters.

“It is acknowledged by all people, that the administration of justice is the basis of the true welfare of a country; but is that blessing to be expected from renters? I think it morally impossible; but it may be said, that proper people should be employed to attend to the administration of justice. However, if they did their duty faithfully, frequent complaints would be raised by the renter of having suffered a great loss by the dispensers of justice: and that, on that account, an abatement ought to be made in respect of their stipulated payments.

“The management of this country has hitherto, in fact, been that of renters; for what else were those dubashes,

to whom whole districts were mortgaged? When these people and their friends were in power, their intention was to get as many villages as they could. As soon as the poor inhabitants failed in their payments, they proposed to pay off their arrears to the circar, and to appropriate the village to themselves and their friends, promising to give to the owners some allowance per year. Many complaints of the inhabitants are now in my hands, which prove this deceitful method beyond any doubt. Some of those dubashes have got two, four, six villages by this artful management; nay, it is said that they have made use even of force to gain their point. An inquiry into that base oppression is wished for by the inhabitants; a renter will hinder such an inquiry, and discourage the inhabitants in their endeavours to get their property restored. In the nabob's country there is hardly anything of this nature, for plain reasons. To rectify all these abuses, a court of justice ought to be established. Four or five respectable persons, if they were well chosen, and endowed with necessary authority by the Honourable Board, would be a blessing to this country. These judges ought to be responsible for their conduct. Having formerly recommended a proper attention to the introduction of justice, I cannot but repeat my request in the name of all the people.

“It is well known that the Tanjore country is not yet fully cultivated. The third part of it lies waste, though capable of the highest cultivation. This year it has been shamefully neglected; for at the time when the rivers were full of water, the puttckdars were here confined by the dubashes, whom I before called renters. They sagaciously foresaw what would happen; therefore they pressed the people for the payment of the money they had lent them, and the high interest on it; the consequence was, that instead of advancing money for cultivation, as is usual, the inhabitants were obliged to pay off their just and unjust debts, to those plunderers. Being deprived of the little money which they had, they found it difficult to carry on the cultivation with vigour; by this means more than ten lacs of kollam have been lost this year.

“But should the land be properly cultivated (which is

hardly to be expected if renters manage it), it would soon, instead of ten lacs, produce twelve, nay, fifteen, and that without any oppression of the inhabitants. Surely a fair trial ought to be made. Lastly, I would observe, that as the Tanjore country is already parcelled out to above two hundred puttekders, who have ten or more villages, and are responsible for a certain quantity of grain, the collection is made easy by it. These are, in fact, petty renters, who may be kept in some good order with more ease than a general renter.

“I would humbly propose to the Honourable Board, that Messrs. Ram and Fallofield might not be entirely separated in their operations. If they acted, at least in the principal points, jointly, that would check their servants, against whom otherwise hardly any complaint could be made.

“Nay, they ought to agree in the fundamental regulation of the country, viz. how much the inhabitants are to pay per cent; whether it is to be paid by them in grain or money; if in money, is the market price to be demanded, or something more? is every little tax for the maintenance of the subadars and other officers, to be paid as formerly? is all service called vassalage to be destroyed? and many more considerations of that nature ought to be agreed upon by both, that there may be no party spirit. Though the business of cultivation has been much impeded this year, still something may be done to encourage it. Whoever of the merchants will lend money for that purpose, he ought to be assured of being repaid; and in case of the inhabitants' reluctance to pay off their debt, the merchant ought to be assisted: to facilitate that business, it would be very good to fix the lawful interest.

“These few observations I beg leave to offer, and humbly submit to your mature consideration.

“I have the honour to be, &c.

“C. F. SWARTZ.”

A second letter, of the same kind, followed; and the Government at Fort St. George thus recorded its sense of the value of Mr. Swartz's suggestions:—

“That a copy of the former, and an extract from the latter, should be transmitted to the Board of Assumed Revenue, and that the sentiments of Mr. Swartz as to the management of the revenue, and the administration of justice in the Tanjore country, should be recommended to their attentive consideration.”

In 1791–1792, the jealous animosity of Ameer Sing again manifested itself, and fresh measures became necessary for the protection of Serfojee. The youth thus wrote to Swartz, towards the end of the latter year :—

“I will not again explain the various vexations which I have hitherto suffered from Ameer Sing, Maha Rajah, because you know them, and have mentioned them to Government.

“Though the Governor has often admonished Ameer Sing to behave friendly to me, he has disregarded all exhortations.

“That I still live, I owe to the kindness of Government.

“I will only mention one of the last grievances caused by Ameer Sing. Sultshana Baie Saheb behaved to me as a mother from my infancy. Upon her recent death, I wished to honour her by performing the funeral rites. But as the Governor and Council determined that Ameer Sing should fulfil that duty, I was quiet. As he insisted upon it, he should have performed it ; but instead of this he sent a hired man, and he himself went out of the fort as soon as the corpse was carried away ; which disrespect to my mother grieved me very much.

“He continues to torment us. My teachers he prevents from coming to me. My servants he confines ; so that hardly any one will stay with me. When a merchant comes to sell cloth to me, the merchant and his cloth are detained. I would mention many things more ; but why should I trouble you with all my griefs ? I entreat you to send this my letter to the Honourable Board, and to beseech them either to call me to Madras, which I heartily wish ; or to put a guard of Europeans near the gate, to

protect me and my two mothers ; or to give me a room out of the fort, in your garden.

“I entreat you to lay my grief before the Honourable Board. Now they can help me ; and I trust that they will protect me.”

This state of affairs being communicated by Mr. Swartz to the Madras Government, orders were transmitted to Tanjore that Serfojee and the Baie Sahebs should be rescued from the vexatious interference of Ameer Sing ; and that they and such members of their family as were willing to accompany them should be invited to Madras, where they would live unmolested, and the education of Serfojee, which had hitherto been much impeded, might be duly attended to.

On the 21st of November this plan, so contrary in some respects to the usual habits of Hindoo females, was carried into effect. A detachment of the Company's troops, under the superintendence of Mr. Swartz, accomplished the removal of Serfojee and the widows from the palace of the late rajah, without occasioning the least disturbance. They soon afterwards left Tanjore, and on the 10th of January, 1793, the whole party, accompanied by their faithful friend and protector, safely reached the Presidency. Ameer Sing, dreading the exposure of his folly, used his utmost endeavours to prevail upon them to remain ; but they could not be persuaded to forego their intention. In addition to the immediate object of their personal safety and comfort, they had resolved to take this opportunity of stating their conviction of the validity of Serfojee's adoption, and of obtaining such a full investigation of his claims*as might lead to the deposition of Ameer Sing, and the elevation of Serfojee to the throne.

In 1793, Swartz visited Madras, partly to have an opportunity of seeing and conversing with Serfojee. He writes :—

“The young man is of a very docile, affectionate, and gentle disposition ; at least he has given proofs of it hitherto. I have often explained to him the doctrines of

holy Scripture, and set before him the examples of real goodness which it records. That of Joseph made a strong impression on him. Frequently, when his servants were complaining and murmuring, he has turned to them and said : ‘Have you never heard that it is our duty to humble ourselves ; and that God at length helps those who are bowed down, as he did in the case of Joseph ?’”

In a subsequent letter Mr. Swartz thus reverts to this interesting subject ; and the following passage affords another example of his singular disinterestedness :—

“For two years I have discharged the duties of a Resident. A Resident usually receives seven thousand star pagodas, or 3000*l.* sterling. I have not received anything, nor have I asked it.

“My journey to Madras I undertook at the desire of Government, as tutor of Serfojee. The expenses of the journey I bore myself. I was obliged for conscience sake to undertake it, as the legal guardian of the young man. His life was in the utmost danger. He is now at Madras, learns English, and reads good books. What effect this may have on his future life, is known to Him alone who trieth the heart and the reins. Lord Cornwallis behaves very kindly to him, and said to me, ‘I wish the young man were rajah already.’ When I was about to quit Madras, the Governor said to me, ‘But the Tanjore family will be without superintendence !’ However, when I told him that Mr. Gerické would undertake the office in my stead, he was satisfied.”

In October, Mr. Swartz thus wrote to his pupil :—

“*Negapatam, Oct. 24, 1793.*

“My dear Friend,—I received your kind letter when I was at Cuddalore. I praise God who preserved your health, and am happy to hear you are endeavouring to improve in useful learning. The knowledge of the English language may be to you very useful. Besides, try to get a sufficient knowledge in arithmetic, learn to write a good,

and, if possible, an elegant letter in English and Mahratta. By this you will facilitate your business, and please your correspondents. I am happy to hear that Dada enjoys a better state of health. I hope and wish that he may assist you as much as possible in arithmetic and writing letters. Besides, tell him to acquaint you with all the country's accounts, and how to make, and how to examine them. If you are deficient in that point, all that you do will prove a drudgery instead of pleasure.

“Pay always a proper regard to the Baie Sahebs, and show them that you honour them notwithstanding their infirmities. I need not tell you that my good brother, Mr. Gerické, will give you the best advice, and I hope that you will be willing to follow it. Above all, I entreat you to seek the favour of the only true God. If He be your friend, all will be well. If you leave and provoke him, all will go wrong. Pray to him daily; for he hears our prayers, and helps us.

“Tell Dottagee that I have received his letters, which have pleased me very much. I shall answer as soon as I arrive at Tanjore.

“Give my respects to the two ladies, and tell them that I pray to God to make them truly happy.

“May God bless, strengthen, and guide you by his Divine Spirit! So wishes,

“My dear friend,

“Your affectionate friend and guardian,

“C. F. SWARTZ.”

In the next year we find the two following letters to Serfojee:—

“*Tanjore, Aug. 6, 1794.*”

“My dear Friend,—Your kind letter I have received. It seems that the eldest lady will hardly become satisfied, though her servants, I believe, are much to be blamed, who stir up her mind to make so many unreasonable demands.

“I entreat you very much to read and write and speak English as much as you can. If you are able to converse freely with the gentlemen, and particularly the Governor, that will recommend you very much.

“As Colonel Braithwaite has given you a globe, you ought to learn something of geography, as you live in the world which God has created, that you may get some idea of the great God, the creator of heaven and earth. It is ignorance of the works of God that inclines us to value the creature more than God. A good prince is obliged to imitate God. But how can he imitate him if he does not know him, and his goodness, wisdom, power, and justice ?

“God complains that the heathen have not worshipped worthily, though they might have known him by the works of creation and providence. A great king therefore prayed to God, saying, ‘Open thou mine eyes that I may see the wonders of thy works and words.’

“That you may be happy here and hereafter, is the wish of

“Your affectionate friend,

“C. F. SWARTZ.”

“*Tanjore, Oct. 9, 1794.*”

“My dear Friend,—Just now I received Dattajee’s letter concerning the reception you met with from Lord Hobart. I am very glad that he behaved so kindly towards you, and I hope that from hence you will endeavour to improve in the English language. The English are fond of their language, and like every one who speaks it with tolerable propriety. If Lord Hobart sends you books, he will inquire whether you have read them, and what improvement you have made by the perusal of them.

“But above all, be careful to have the glorious God on your side. His loving-kindness is better than life. Pray to him, fear him, do not dare to do anything against his will, and he will be with you.

“We are here very well. Mr. Kohlhoff sends his salam. The country is very well cultivated ; since August we have had many refreshing showers.

“Tell Dattajee that I shall soon answer his letter. May God bless you !

“I am, in sincerity,

“Your affectionate friend,

“C. F. SWARTZ.”

One more of these epistles, dated in January, 1795, we must here give :—

“My dear Friend,—At present I have no letter to answer. The season of the new year puts me in mind to wish you true happiness. Hitherto God has preserved us. To this moment we enjoy his mercy. But surely we do not know how long we are to enjoy it. We are planted by God as trees. These trees are to bring forth good fruit, by which God is to be honoured. What sort of fruit we have borne, we are to inquire by searching our hearts. If we do not bear good fruit, we shall at last be cut down. I heartily wish and beseech God to make you a good tree, which bears good fruit to the praise of God, your Maker and Benefactor. Besides the welfare of our souls, which ought to be our first concern, we are obliged to prepare for the wise exercise of every duty to which God calls us.

“You in your station ought to learn all virtues, by the exercise of which you may become beneficial to mankind—justice, benevolence, patience, and resignation to the will of God.

“I wish you may read history, by which you may be instructed in every necessary point. History shows how many princes have exercised justice, benevolence, and diligence, by which they have made a whole nation happy. But history informs you likewise how many princes have indulged in wickedness, and impiety, and sloth, and cruelty, by which they have even ruined their lives. In short, it is and will always be true, what was said to an Israelitish king, ‘Thou hast forsaken God, therefore God will forsake thee.’

“Do not, my dear friend, indulge in sloth and idleness ; be diligent in every laudable thing.

“I have rebuked Dattajee for neglecting you. He learns the English language very well, but doth not, as it seems, care for you.

“Dada’s son has not acquainted me how far you have advanced in arithmetic. Tell him not to be slothful. His father was a faithful friend to you. As for his son, and

your other servants, I am afraid they mind their own interest more than yours.

“My love to you inclineth me to write in this manner. I wish to hear from the Rev. Mr. Gerické, that you improve in all that is good.

“I am, your faithful friend,

“C. F. SWARTZ.”

In 1796 the question of Serfojee's adoption, and of his title to the throne, was revived ; and Mr. Swartz wrote an account of the transaction to the Marquis Cornwallis. After mentioning the visit of Sir Archibald Campbell to Tanjore, and his convening of twelve pundits, who declared the adoption of Serfojee to be invalid, he thus proceeds :—

“As I knew nothing of their Shasters, and the whole business was done so quickly, I was silent, for which I blame myself ; for these pundits ought to have given a proof from the Shaster to vindicate the justice of their opinion—but nothing of this was done. When I afterwards read the translation of the Hindoo laws, which was published in Bengal, I was astonished, when I found that those pundits had acted a base part.

“Your Lordship wished to have authentic proofs of their having been bribed. Five of them who formerly had no office are taken into the rajah's service. Others have fields which they would immediately lose if they confessed. One of them is here, who declared that hope and fear had influenced him ; that he was conscious of having done wrong ; but he said, ‘As the present rajah, before he was proclaimed, was already in the possession of the country and treasure, every one had hopes and fears. You had no reason to expect a just decision from us under these circumstances. His money has made him king ; but if you desire us to confess publicly, you must protect us publicly.’ This is in some degree confirmed by a declaration, which the present rajah made in the presence of Mr. De Souza, a Portuguese gentleman, Sir Archibald Campbell's dubash, Shevarow, and myself, at the time when Mr. Petrie was sent to Tanjore to oblige the rajah to pay the arrears.

The rajah then said, 'If they press me too much, I will reveal all, and raise a storm over all England; for they have all got money from me except Mr. Swartz.' Whether those who were then present would choose to confirm this declaration, I know not; but I could confirm it in the most solemn and awful manner.

"The present rajah has made three objections to Serfojee's adoption, which some pundits, at the desire of the late rajah's family, have answered. I beg leave to send those answers taken from the Shaster.

"As the present rajah has requested that no stranger might be admitted to his palace and government—that your Lordship may be convinced that Serfojee is no stranger, but has a right to the government of the country, not only on account of his having been adopted, but even on account of his birth, I beg leave to send your Lordship his pedigree.

"Whether these my reflections, which I have made with a conscientious regard to truth, will throw some light upon the whole matter, I leave to your Lordship's better judgment.

"Having been too silent, when the twelve pundits gave their opinion, I have written this letter to ease my mind, and if possible to benefit my unfortunate pupil. A line from your Lordship on this subject shall be my comfort. In your Lordship's determination I shall cheerfully acquiesce."

The reconsideration of the whole case occupied a long time. It ended in the re-establishment of Serfojee on the throne; but not until after Mr. Swartz himself had been raised to a much higher dignity, not on earth, but in heaven.

We have thus endeavoured to bring into one view Mr. Swartz's interference in Indian politics. In most cases such interference must be highly deprecated. But enough, probably, has been adduced to show that Mr. Swartz's dealings with public men, and public matters, were in strict accordance with the whole tenor of his life. He steadily refused to have anything to do with party contro-

versies. He was drawn into the discussions which we have just been describing by his friendship for the rajah Tuljajee ; and by the obligation which he felt he had taken upon himself to defend and protect the young Serfojee. But beyond discharging his duty in this respect, he meddled not with politics. He touched such subjects with unwillingness, and he always escaped from them with delight.

VI.

THE LAST YEARS OF SWARTZ—HIS DEATH—AND
CHARACTER.

A.D. 1787—1798.

HAVING in the last chapter described the various public matters in which Mr. Swartz from time to time was involved, and having shown that he engaged in them only when it seemed to be absolutely needful, and always from the purest motives of charity or patriotism, we now return to his proper and personal history, and shall endeavour to describe the last twelve years of his missionary life.

It has been already seen, that in the latter years of his career Mr. Swartz enjoyed the entire respect and confidence, both of the British Government in India and of various native princes. He never made use of these advantages for his own personal aggrandisement and enrichment; but, seeing the fearful want that existed of schools, and of the means of supporting them, he employed his influence, in the latter years of his life, in supplying, as far as he was able, this want.

In 1786, the Governor and Council of Madras were so impressed with a sense of the services rendered by Mr. Swartz in their transactions with the rajah of Tanjore, that they resolved on granting him a salary of 100*l.* per annum, as interpreter to the Company at Tanjore, with a monthly allowance of twenty pagodas for a palanquin; and the resident was desired, in communicating this resolution, to express "the high sense which the Board entertained of Mr. Swartz, and the satisfaction they derived from the hope that his zealous exertions in promoting the prosperity of the rajah of Tanjore and his country would be crowned

with success." How this money was devoted we shall hereafter see.

About the same period Swartz reports the rise of a benevolent institution, in the formation of which he, doubtless, was a chief adviser :—

"As Sir Archibald Campbell," he writes, "showed the kindness of a father to this country, so his lady has acted the part of a mother to the poor female orphans. She has formed a plan, and begun to execute it, for educating poor daughters of soldiers, who have hitherto been miserably neglected, or if educated in private schools, were left without protection, and consequently soon fell into the hands of the destroyers. Lady Campbell's plan has the sanction and protection of Government. A subscription has been set on foot, and more than 14,000 pagodas are already collected. The nabob has given a very spacious house, which he bought for 8000 pagodas, for that purpose. Twelve ladies form the committee, and each of them is to inspect a month. Lady Campbell hopes that a similar institution for the education of boys, particularly soldiers' sons, will soon be made. Though this account is but short and imperfect, yet I am confident that it will be highly pleasing to the Society. The plan has often been proposed, but never put into execution till now. Every one who takes delight in the welfare of his fellow-creatures, will praise God for the humane disposition he has put into the heart of Lady Campbell. This is a most comfortable sign, and an evidence that God still intends to dwell among us. When the orphans are collected, and things are put into some order, as her ladyship has invited me to be an eye-witness, I shall be able to transmit to you a fuller account of this matter."

The rajah Tuljajee, before his death, had promised, and his successor Ameer Sing fulfilled the pledge, to devote and appropriate for ever "a village, of the yearly value of five hundred pagodas (200*l.*) for the school, and especially for the orphans." The village is situated on the confines of the district belonging to Tranquebar, which Swartz preferred to one in the neighbourhood of Tanjore, on account

of the convenience of sending the children, in case of war, of which he was constantly apprehensive, to a neutral territory. In a letter to the Society for promoting Christian Knowledge, which contained this pleasing information, he makes honourable mention of Mr. Hippisley, as having always shown himself willing to be serviceable to the mission.

About the same time the attention of the Court of Directors in London was directed to this subject, and the following letter was sent to the Governor and Council at Madras :—

“The utility and importance of establishing a free and direct communication with the natives having been sensibly experienced during the late war in India, and their acquiring a knowledge of the English language being the most effectual means of accomplishing this desirable object, it is with great pleasure we learn from Mr. John Sullivan, our late resident at Tanjore, that, seconded in his laudable undertaking by the zealous exertions of the Rev. Mr. Swartz, he had prevailed on the rajah of Tanjore, and the rajahs of the Great and Little Marawar, to establish schools for teaching English at Tanjore, Ramanadapuram, and Shevagunga, the capitals of their respective countries ; the two latter assigning three hundred pagodas each for the support of their two seminaries. These works of peace, Mr. Sullivan informs us, have been interrupted by the calamities of war, and the funds assigned for their support necessarily diverted to other purposes ; but we hope they will revive with the restoration of tranquillity.

“Highly approving of institutions calculated to establish mutual good faith, to enlighten the minds of the natives, and to impress them with sentiments of esteem and respect for the British nation, by making them acquainted with the leading features of our government, so favourable to the rights and happiness of mankind, we have determined to evince our desire of promoting their success by contributing two hundred and fifty pagodas per annum towards the support of each of the schools abovementioned, and of any other school which may be opened for the same purpose ; and we, accordingly, direct you to pay such

schools respectively the annual stipend of two hundred and fifty pagodas, flattering ourselves that our example will excite the native princes in alliance with us to similar and more extensive benefactions."

The Madras Government replied :—

"We are so well convinced, that there is no one either better qualified or disposed than Mr. Swartz to establish and promote the institutions directed by your Honourable Court, that we have approved what he has written on the subject, and shall hope that his endeavours will be successful. If they are not, we shall be well assured that the plan at this juncture is not feasible."

"From this time," observes the able and intelligent author of a summary view of the Society's establishments in India, "the mission gradually extended itself around its chief seat, which was the residence of Swartz, and by donations of money and land a fund was provided, from which the support of teachers and catechists was defrayed, and chapels and school-rooms were built at places, some contiguous to, and some at a considerable distance from, the fort and town. The missionaries made frequent visits to these institutions, allotting to them such portion of their time and care as could be spared from the superior requisitions of the principal establishment."

At the commencement of 1788 Swartz reports the first payment of the liberal grant from the East India Company towards the support of the provincial schools already established, and his appropriation of it, as he had proposed, to the schoolmasters and the superintendents. "I desire," he adds, "nothing of it for myself; although I shall readily assist as long as I am able." He then mentions in the most satisfactory terms the ability, zeal, and industry, of Mr. I. Kohlhoff, his new colleague in the mission. Respecting the congregation at Palamcotta, concerning which inquiries had been made, he replied, that it consisted of about one hundred and twenty persons, many of whom were inferior traders, some artificers, some farmers, and a few native soldiers, or sepoy, all having their respective employments, and none, as far as he knew, living upon the

charity of others, much less of the church. The able and pious catechist, Sattianaden, was proceeding excellently with the care of this interesting congregation. The English liturgy was translated, and used regularly before the sermon. The following very interesting letter occurs in this year, addressed to Mr. and Mrs. Duffin :—

“ Tanjore, July 2, 1788.

“ My dear Friends,—I am just come from taking my farewell of Mrs. J. —. In all human probability I have seen her for the last time. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more ! As there is sin in us in this world, there is, and must of course be, sorrow. Nor have we any reason to complain of its being so, since sorrow, if well managed, will produce excellent fruits. No man, unacquainted with grief, ever came to a lively knowledge of himself and his corruption ; without which, how could he in earnest apply to Jesus the Redeemer, hungering and thirsting after his righteousness ? Not knowing ourselves and our corruption, how can we fervently pray for pardon, or for the grace of the Holy Spirit ? In short, I believe every sincere Christian will confess with David : ‘ Before I was afflicted I went astray ; but now I keep thy commandments.’ If, then, sorrow and affliction are our medicine, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our amendment. On these and the like meditations you both, jointly with Mr. J——, will dwell, and comfort yourselves with the prospect of a better world. These are frequently my thoughts, particularly as I am so near my end. I am not sick ; I go through the course of my duties ; but when alone I groan a little, yet, I hope, without murmuring.

“ I intended to write a little more, but a sick man in the hospital sends for me, wishing to hear a word of comfort. Farewell, my dear friends. May the Spirit of Jesus guide, strengthen, and preserve you in the place whither Providence has sent you ! If God be with you, none will be able to hurt you. Only take care to walk worthy of the Gospel you profess. Glorify God and your

Redeemer, even in that gay place to which you now belong.

“The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you ! I am, till I see you before the throne of God,

“Your affectionate friend,

“C. F. SWARTZ.”

In writing to one of the same excellent persons on the 12th of November of this year, Mr. Kohlhoff thus expresses himself respecting him whom he calls “his honoured god-father :”—

“Mr. Swartz has enjoyed a perfect state of good health by the mercy of God since I last wrote to you. Though now advanced in age, it is surprising how a gracious God enables him to go through a great deal of business. Our heavenly Father uses him still as a blessed instrument, not only for the enlargement of his kingdom, but for the promoting of the public good. At present there are thirty-five of the natives instructed, who will soon be admitted into our church.”

A few days afterwards Swartz experienced a most merciful preservation. He had risen before daylight, and sat down on a seat where a very dangerous serpent lay ; but providentially it did not attack him. Its bite is so venomous, that in general death ensues before any remedy can be applied.

In January, 1789, we find Swartz at Vepery, near Madras, where he stayed for about two months, preaching several times in each week. He also visited the Asylum for Female Orphans, which we have recently mentioned as established by Lady Campbell, of which he gave the following interesting account in a letter to Mr. Pasche :—

“The house devoted to it is a considerable building, and was formerly in the possession of Colonel Wood.

“The children read to me, showed me their copy-books, their sewing, and knitting, and recited their catechism. I

expressed a wish to catechise them (by extemporaneous questions), but they were not accustomed to it. I observed, 'that mere learning by heart would be of very little use to the children.' 'True,' Lady Campbell answered; 'but where shall we find persons to catechise them in a useful manner?' I have often mentioned this subject since, and trust that God will point out the means.

"Some progress has been recently made towards the establishment of an asylum for boys. The necessary buildings will be ready in four or five weeks, and they will open it with one hundred boys. Both asylums have considerable funds: that for the girls, forty thousand pagodas. Many hundreds,—yea, thousands of children, will be rescued from temporal misery by these institutions; and God grant they may be the means of saving them from spiritual ruin likewise! They are a great blessing to the children and the country. The Company contribute five rupees per month for each child. I solicited the Governor to grant the same benefit to the children of European parents in Tanjore. He said, 'I will propose it to the Council, and give my voice for it.'"

Returning to Tanjore he wrote, several times in this year, to a friend at Madras, Mrs. Duffin, and some extracts from these letters will be interesting:—

"Tanjore, February 19, 1789.

"I arrived here on the 7th instant, having had a very pleasant journey. Blessed be God, who has preserved me during my absence from Tanjore! So we go from place to place, till our pilgrimage be ended. God grant that at last we may be able to say with Paul, 'I have finished my course, I have kept the faith.' Let us watch and pray that nothing may interrupt us. How many impediments lie in our way! But if we are strengthened by the Lord, all will be well. God bless you and all that are in your house, particularly Mr. D——. Tell —— to give her whole heart to Jesus; that, though the body be weak, the spirit may be strengthened and prepared for the day of Christ. The grace of our Lord Jesus, and the love of God, and the com-

munion of the Holy Spirit, be with all who take the cross of Christ upon them !”

“ *September 10.*

“ Though I have not written to you these last few months, I have not forgotten you. No ; I remember you and your family often, and wish that you may prosper in the way that leadeth unto life eternal.

“ Here we are under apprehension of being molested by Tippoo. He has collected an army at Dindigal. Colonel Stewart is ordered to form a camp at Warriore to be in readiness, if Tippoo should commence hostilities. We are but ill-prepared in respect of provision. And though we have suffered much formerly by our neglect, nothing will make us wiser. And as it is in that respect, so in other articles likewise.

“ But, oh ! if God were with us, we might be confident, trusting in his Almighty arm. But Him and his word we disregard shamefully, as if we needed him not. However, we are in his hands, to save or to chastise us. May we seek and find mercy in and for Jesus’ sake !

“ I hope you go on well in your female asylum, where Mr. Gerické, as I understand, has the inspection. But I cannot learn who has the management of the male asylum.

“ God bless you and us all ! May he be our light and salvation in all circumstances !”

“ *September 25th.*

“ We all here rejoice at the happy change which — has made. We join with you in wishing that she and her husband may be one in seeking the kingdom of God and his righteousness, for then he will direct and bless all other things. That divine pursuit of the best thing makes that state truly happy. Tell, therefore, our friend to persuade her husband by all gentle methods to read daily with her the word of God, and to keep up family prayer. Men sometimes indulge pride and stubbornness in this respect ; but a friendly perseverance on her side will be blessed with good effects, though in the beginning impediments will tire us a little. But tell her not to give up that point, but meekly to persevere. I shall be very happy to hear of her

and her husband's Christian course. I rejoice that you and my brother, Mr. Gerické, jointly work in improving the females in the asylum. May you find many (I wish all) of them in a blessed eternity! There shall we sing praises to our Redeemer for ever.

"Pray give my respectful compliments to Lady —, the governess of the asylum. Tell her that I wish she may be a true mother to that beneficial institution. May a merciful God awaken us to become vigorous Christians!"

" November 17th.

"Your last letter I should have answered much sooner, had I not waited for the arrival of the vessel, on board of which you had sent a box for me, and two pieces of cloth for Mrs. K—. I showed your letter to her. She wished to get the cloth made up for her sons, whom she hoped to send to England. I believe she intends to conduct them to Madras next month. She wishes to live in your neighbourhood, as she is anxious to be retired. With the gay world she has nothing to do. She is a prudent mother, and her children are very agreeable, having been brought up in obedience to their parents, and in the fear of God.

"Is the new couple in your house? Do they rejoice your heart by their conduct? I hope you and Mr. D— enjoy tolerable health; for, knowing your frequent ailments, I will not express it in stronger terms. I have suffered a good deal from a wrench, though I know not when and where I got it. However, all is for our benefit. These things put us in mind of our departure, which we must expect, and for which we are to prepare. Oh, what unspeakable happiness will it be to be free from sin, pain, and sorrow, and to rejoice in the presence of God and all his children! There I hope I shall sing the praises of God and our Redeemer with you. Till then let us 'fight the good fight of faith,' laying hold on eternal life, till we enjoy it. My best wishes to my dear friend Mr. D—, and all your household."

" December 29th.

"Your last favour I have received. Since that the

chest arrived from Negapatam. The snuff, the pickle, the book, the hats, were all in good order. For all these new proofs of your repeated kindness I thank you sincerely.

“Mrs. K—— will be with you in a few days. I hear that she will live in the fort. You will delight in the behaviour of her children, who have been brought up under the closest inspection of a careful mother.

“I have been informed of the severe illness of Mr. D——; but at the same time I have heard the agreeable news of his perfect recovery. No wonder if he feels himself weak, as he daily goes through so much fatigue. May God preserve his health to your comfort, and to the benefit of those who need his assistance! Every sickness reminds us of our end.

“We are now completing a whole year. How fast passes away our time! At length, we must quit the whole period. However, let us only take care to finish our course with joy.

“When our Saviour was born, the angels proclaimed the intention of his coming into this world, viz. to glorify, or declare the glory of God; to establish peace on earth, good-will in and towards mankind.

“This treble blessing He procured for us. If we then, by a lively faith in our Redeemer, partake of these three inestimable mercies, so as to glorify God for his goodness, and to enjoy that peace which Jesus, by suffering and dying for us, has obtained, surely we shall have a good-will towards God and men, and be truly happy.

“This happiness I sincerely wish to you and Mr. D——, and to all that belong to your house.

“I am, constantly,

“Your most obedient humble servant,

“C. F. SWARTZ.”

At the opening of 1790 Mr. Swartz writes to the London Committee, that he and his brethren had reason to adore the mercy of God, and to say, “Hitherto the Lord has guarded, guided, and protected us.” Mr. Kohlhoff had assisted him faithfully in the church, and in the schools, and Mr. Jœnické had made amazing progress in learning

the English and Tamul languages. The catechists and schoolmasters at Tanjore and Palamcotta amounted to ten. Their salaries, the charge of supporting the schools, the repairs of old houses, and the building of new ones, and the extraordinary allowances to the catechists when sent to distant places, were such, he states, that, were it not for his salary from the East India Company, it would be impossible to defray all the necessary expenses. "But God," he adds, "has always helped. To him be glory for ever."

Mr. Jœnické, the last arrival from Europe, began now to make great progress in the language. The sermons composed by Mr. Jœnické, Mr. Swartz says, were corrected by himself; but that in a short time he would stand in no need of such assistance. "It would then," he said, "be necessary to determine upon the station for his missionary labours, whether at Madras or at Palamcotta, where the congregation was considerably increasing. In that quarter he thought more success would be experienced, as the people there had less connexion with Europeans. On the other hand, Mr. Gerické at Madras much needed assistance, which, however, he hoped would be afforded by the Society soon sending out another missionary. Should God call him away," he observes, "Mr. Gerické would then reside at Tanjore, and Mr. Kohlhoff go to Palamcotta, or they might alternately be at each place. These speculations, however, he humbly submitted to the determination of divine Providence. They had then," he said, "no comfortable prospect before them; being apprehensive that the poor country would experience another devastation, though it had scarcely begun to lift up its head from the ravages occasioned by the last war."

In this letter Swartz communicates his intention of establishing a provincial school at Cumbagonam, one of the principal places in Tanjore. A very good spot had been granted to him by the rajah, and he had begun to lay the foundation of the building, which he intended to be used as a place of divine worship. Whether the war they were dreading would prevent his proceeding with the work, a short time would show.

The intention thus announced, as to an additional

school, was soon afterwards fulfilled, as appears by the following extracts from a letter to Mr. Pasche, dated July 21, 1790, in which, among other useful and interesting matter, he first mentions the design of ordaining his pious and excellent catechist, Sattianaden :—

“God has graciously strengthened me hitherto, so that I have been enabled to do my work both among Christians and heathens. Meanwhile, I feel the approaches of age being near the completion of my sixty-fourth year ; but as long as I live, and have any strength left, I shall gladly take my share in the work.

“In order to relieve the missionaries, I intend to ordain one of the native catechists, of the name of Sattianaden, whose upright, disinterested, serious walk and conversation, flowing from sincere attachment to Christ, has attracted the notice of Mr. Jœnické ; and really, as to my own feelings, I cannot but esteem this native teacher higher than myself. He has a particular talent in conversing with his countrymen. One of the principal labours of a missionary ought to be to train up young natives for future catechists. Whenever I meet with a promising youth, I spare neither pains nor expense to qualify him for the work.

“I have built a school-house at Cumbagonam, which has been attended with considerable expense. Such schools are the very best means of communicating the knowledge of the word of God, not to the young people only, but to the inhabitants of the country at large. They may serve as a place of residence for catechists of the higher castes, who may proclaim, both in town and country, the glad tidings of the Gospel.

“I had thoughts of opening the Cumbagonam school ; but the war between Tippoo and the English prevents it. General Meadows was here in May, and departed to assume the command ; and I hear with pleasure that he maintains the severest discipline, and has so strictly forbidden all plunder, that the inhabitants of Caroor and Coimbatore have returned without apprehension, and pursue their business in the presence of the army. May God preserve and strengthen the General !

“Several Malabar youths afford the pleasing hope, that in due time they will become useful assistants in our congregations, as well as in our schools. If God shall favour us with skilful native teachers, his work will prosper in this country. We still live in hope. The difficulties are, indeed, neither few nor small ; but to sink under them would be sinful. God has removed many an obstacle during my forty years’ sojourn in this land ; and he who has hitherto been with us, will be so in future. He commanded Joshua to be ‘strong and of good courage ;’ and the same charge is applicable to us. The eyes of many of the heathens are opened ; but the cross which is connected with the profession of Christianity is to most a stumbling-block.

“With respect to the proposition to establish a village entirely inhabited by Christians, I have always entertained the apprehension, and likewise expressed it, that in the event of any commotion, such a village would be immediately burned down. On the other hand, when there are some Christian families residing in a village, the whole district may become acquainted with the counsel of God for their salvation.”

To his friends at Madras he writes :—

“The 17th of July I finished my fortieth year of pilgrimage here in this country, as I arrived July 17, 1750. How many thousand benefits have I received from a merciful God ! How grateful I ought to have been ! But, alas ! I must say, ‘Forgive, forgive all my multiplied iniquities, for the sake of Jesus.’ Indeed, my dear friends, our salvation consists in being pardoned. May we all be able to say, as Paul did, ‘We have obtained mercy.’ Amen. Be it so ! God bless you both in all respects.”

Towards the close of 1790, Mr. Swartz carried into effect his plans with respect to Sattianaden. Previous to that time the missionaries at Tranquebar permitted one of their country priests occasionally to visit Palamcotta ; but as one of them died, and the other became an invalid, the English missionaries thought it expedient to confer their

Lutheran ordination on one of their own native catechists, who had performed the functions of that subordinate office for many years, and had given ample proof of ability and faithfulness. "His whole deportment," observes Mr. Swartz, "evinces clearly the integrity of his heart. His humble, disinterested, and believing walk, has been made so evident to me and others, that I may say with truth I have never met with his equal among the natives of this country. His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend (three star pagodas per month), and yet do so much good. His management of children is excellent; and he understands how to set a good example in his own house," which Swartz illustrates by the piety of two of Sattianaden's daughters, one of whom had died in a most Christian and edifying manner.

On the 26th of December, 1790, this estimable man received ordination at the hands of the missionaries, according to the rites of the Lutheran Church, in one of the congregations of the mission connected with the Society, on the coast of Coromandel. "It was a sacred and most delightful day," says his venerable instructor, "to us all. Should I not sing to my God? The name of the Lord be humbly praised for all his undeserved mercy! May He begin anew to bless us and the congregation, and graciously grant that through this our brother many souls may be brought to Christ." On this interesting occasion Sattianaden delivered a sermon in the Malabar or Tamul language, an English translation of which, by Mr. Kohlhoff, Swartz transmitted to this country.

The Society, justly deeming a production, so extraordinary worthy of being generally known, directed it to be published for the satisfaction of the members at large, "in order to evince the capacity of the natives for the work of the ministry, and as an evidence that the efforts of their missionaries in India had not been in vain; but that the work of God was advancing, and the light of the Gospel spreading through those regions of darkness and idolatry."

This sermon of Sattianaden is certainly a very remarkable composition. That it was his genuine production, is attested by Swartz himself, who was incapable of affirming anything but the strictest truth. It is founded on that striking and encouraging declaration of the prophet Ezekiel, xxxiii. 11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways: for why will ye die, O house of Israel?" From this instructive and affecting passage the pious Hindoo considered the gracious offers of Divine mercy to all mankind; the inestimable blessings of Divine forgiveness and grace which they comprise, and the method of obtaining them by repentance and faith in Jesus Christ. In the discussion of these important points he evinced much sound scriptural knowledge, together with great perspicuity and strength of thought; and notwithstanding the disadvantage of a translation, which, though scrupulously faithful, inadequately expressed the force and beauty of the original, a simple and tender strain of eloquence pervades the whole, which powerfully accredits the sincerity of its author, and sufficiently proved his qualifications for the office of a Christian teacher.

The necessity so deeply felt, and so continually urged, by the English missionaries, of additional fellow-labourers, and the importance of investing pious and well-qualified natives with the ministerial character, led, even at this period, to the conviction on the part of some of the friends of the mission, of the expediency of some measure for securing episcopal ordination; nor would any one have more cordially rejoiced in such a provision for the spiritual wants of India than Swartz, who, having been himself episcopally ordained, would have hailed with delight the establishment of our apostolical Church, which has since been so happily planted in India. For the present, he was contented to supply the increasing want of labourers, particularly in the south of the peninsula, to the best of his ability, by the discipline of the Lutheran Church; and in the instance in question, nothing could be more judicious and successful than his choice of Sattianaden as a native

teacher. That sincere and zealous convert, as soon as he had received ordination, returned to Palamcotta, where he had been before so usefully and diligently employed. "God," observes Mr. Kohlhoff, in mentioning this pleasing event, "has already blessed the labours of this worthy man, in awakening many to turn from their sins unto him; and no doubt is entertained of his proving a favoured instrument in the hands of the Almighty for the enlargement of his kingdom upon earth."

With equal wisdom and kindness, the Society for promoting Christian Knowledge directed their secretary to address a letter to Sattianaden, assuring him of their sanction and support, and encouraging him to fidelity and diligence in the ministry which he had recently received. This was translated by Swartz, and afforded the native pastor inexpressible joy.

In a letter to Mr. Jœnické, with whom he was associated in the mission at Palamcotta, he thus expressed himself:—"I shall always be thankful to the honourable Society for their benevolence, and the great demonstrations of it towards me. I shall never forget their having confirmed me in my office. Their having my happiness, and the happiness of my nation, so much at heart, excites me to constant praises to God. I shall obey them in every respect, be careful not to disappoint their hopes, and by discharging all the duties of my function, endeavour to live to their satisfaction. Whoever knows the truth, and the design for which it was revealed, and enjoys the blessings of our holy religion, he, and he only, is fit to recommend it to others. For he who does not lead a holy life, according to the Gospel of our Lord Jesus Christ, though he should speak as an angel from heaven, yet his life not being correspondent with his doctrine, his preaching will often be in vain: it will, too, be a testimony against him, and tend to his own ruin, as we read in the 50th Psalm. That this may not be the case with me, I shall endeavour to be watchful; and it is my daily prayer to God, that he may grant me the grace of his blessed Spirit to grow more and more in knowledge and godliness."

After this satisfactory expression of his sound and scriptural piety, Sattianaden thus beautifully refers to his own conversion to the faith of the Gospel :—

“When I contemplate the ways of God by which he led me, I am full of admiration and praise. I was once a heathen, who did not know him ; and he called me by his faithful servant Mr. Swartz. This my venerable father received and instructed me. His exertions by day and by night tended to bring me to repentance towards God and faith towards our Lord Jesus Christ, to produce in me fruits meet for repentance, to induce me to lead a godly and holy life, and to grow in knowledge, and in every grace and virtue. He did not destine me to worldly business, but appointed me to bring my nation to the knowledge of God, and of Jesus Christ, whom he sent to redeem the world. In consequence he gave me the office of a catechist, and used his utmost endeavours to bring me to a more extensive knowledge. And likewise you, sir,” writing to Mr. Jœnické, “exerted yourself to correct my errors and my failings, encouraged me to grow in godliness, and endeavoured to make me more and more useful and happy. Should I be saved, which, trusting in the mercy of God, I hope to be, it will be a glory to you ; and even though I should be lost (which God forbid!) my damnation cannot diminish your glory. Now, to crown the pious exertions of my much-esteemed teachers, the honourable Society has approved your proceedings, and confirmed me in the higher office committed to me ; a benevolence which I shall never forget. May God grant me a truly humble mind ! May he make me acceptable to himself, diligent in the performance of every duty, useful in my generation, and obedient to him and my superiors !”

Early in the next year his friends at Madras, Mr. and Mrs. Duffin, prepared to return to England. On hearing of their intention, Swartz wrote to Mrs. D. :—

“I hear that Mr. D—— intends to leave this country.

The public will suffer by his departure ; but none can envy him the rest which he and you will then enjoy.

“One day, that greatest and most solemn of all days, will bring us all together. How shall we then rejoice, when we find that our course and warfare are come to a blessed end ! In the meantime let us fight the good fight of faith, laying hold (in hope) on eternal life.

“May we be daily girt with the girdle of truth,—of the whole truth, as it has been revealed to us by God, and particularly that cheering truth, that in Jesus Christ, and in a close union with him, consists eternal life.

“Let us daily put on the breastplate of righteousness. For the atoning sacrifice of Jesus, his meritorious sufferings, his blood and death, whereby he has delivered us from the wrath of God, having taken upon him the sentence of death, which we had deserved,—this his righteousness will cover our breast, so that no accusation can be brought against us.

“Daily let our feet be shod with a readiness to confess the Gospel of peace ; for we have the greatest reason to glory in Christ.

“Daily let us take up the shield of faith, which God has shown us. By faith we lay hold on the promises of God. He has promised to uphold, strengthen, comfort, and deliver us in all circumstances. These precious promises are our shield, by which we quench all the fiery darts of the devil.

“Daily let us put upon our head the helmet of salvation ; that is, the hope of a blessed eternity. This hope will support us under all gloomy and terrifying circumstances. Daily let us use the word of God, not only as a seed, or milk, or food, but as a sword likewise ; by which we may cut asunder all knots which the enemy ties.

“Being armed with these divine weapons, let us rejoice ; but let us never be proud ; but pray daily to Him, from whom comes all our help and comfort.

“May God strengthen us all to live, to suffer, and to die like real Christians ! My best wishes shall follow you both, wherever you are, till we see one another before the throne of God.”

Swartz had now reached old age, and experienced the truth of that scripture ; “ the hoary head is a crown of glory, if it be found in the way of righteousness.” He was full of years and of honour. The records of the period at which we have now arrived show the degree of influence and respect to which, without seeking it, he had attained. In September, 1791, he wrote as follows :—

“ Though I feel age and the infirmities connected with it, I have much cause humbly to praise God that he so graciously strengthens me to pursue my daily labours among both Christians and heathens, as well as to prepare some for baptism,—labours which, so far from exhausting, are a cordial to me. I baptize no one whom I have not instructed daily for two and sometimes three months. There are two villages of Christians round our garden, one of Pariah, and the other of Soodra caste ; and these can conveniently attend our daily worship. That which you for so many years desired, that we might have a village of Christians, God has brought about without our interference. May he grant that we may be a blessing to the heathen dwelling around us !”

Soon after, writing to the London Committee, he gratefully acknowledges that, though past the 65th year of his age, he had great reason to bless God for the preservation of his health, and for having been enabled to persevere in the discharge of his duty ; that eighty-seven heathen converts had been baptized in the course of the preceding year, the greater part of whom were cultivators of fields a few miles from the fort, and that houses were intended to be built for their convenient attendance upon divine service. He observes that Mr. Jœnické, who was settled at Palamecotta, was much delighted with the good conduct of the several congregations, which had, since his residence there, received an addition of sixty-five members ; and adds, that there are some really pious people in the fort also. He then mentions that he had lately received a visit from Mr. Cœmmerer, the new missionary at Tranquebar, who had remained with them three months, studying the

Tamul language, and whom he believed to be an upright, sincere Christian, who would diligently do the work of an evangelist. He expresses his hope that an end would soon be put to the war, and that a more open field would thus present itself for the labours of missionaries. "Would to God," he continues, "that some labourers could be sent to work in it! I am sure that some gentlemen here would assist. Government would not suffer by it, but rather experience the benefit of seeing the people instructed. This I could show by undeniable proofs, and Government would confirm it."

Of the visit thus mentioned from the new Tranquebar missionary, Mr. Cœmmerer himself gives the following particulars, which will be found scarcely less interesting than the early sketch of Mr. Swartz's character by Mr. Chambers; and, in some respects, remarkably coincident with that striking fragment.

"I had spent three months at Tranquebar," writes Mr. Cœmmerer, "when I mentioned to my brethren my wish to see the aged, and by me long since esteemed missionary, Mr. Swartz; as well as to visit Mr. Jœnické, whom I had known at Halle. My brethren acceding to my request I set off on the 30th of August, and met Mr. Swartz at Cum-bagonam. Sincere esteem and reverence penetrated my soul when I saw this worthy man with his snow-white hair. Integrity and truth beamed in his eyes. He embraced me, and thanked God that he had led me to this country. Mr. Jœnické received me with open arms. It was very affecting to me to see him once again; for when he accepted the call to India, and preached his farewell discourse at Halle, where I was among his hearers, I certainly never imagined that we should meet and converse again in so remote a country. For twelve days I had the satisfaction of being in his society, till he departed for Palamcotta.

"Tanjore is a large fortified town, which underwent considerable repairs after its occupation by the English. Yet the streets remained dirty and disagreeable, and the place was very unhealthy during the rainy season. This induced Mr. Swartz to select a piece of ground of considerable dimensions, at the distance of about two miles, which he

cultivated and formed into a garden, where he erected several houses and a small church. In the immediate vicinity of this garden the native Christian settled, and he lives amongst them like a father." Speaking of the splendour of the pagodas in this chief seat of idolatry, he adds, "Here we see how much superstition can effect.

"My stay at Tanjore was to have been limited to the 25th of October, my presence being much wanted by the Tranquebar brethren; but dear Mr. Swartz wished for an extension of the time, being desirous that I should make considerable progress in the Malabar tongue; and it so happened that the rains this season were more violent than was ever recollected by the oldest inhabitants. I could not in consequence return, without endangering my life. Under these circumstances, my residence with that excellent man was delayed until the 14th of December.

"Nothing could possibly afford me more lively satisfaction than the society of Mr. Swartz. His unfeigned piety, his real and conscientious attention to every branch of his duties, his sincerity,—in short, his whole demeanour filled me with reverence and admiration. He treated me like a brother, or, rather, like a tender parent, and instructed me in the most agreeable manner in the Malabar language. The same did Mr. Kohlhoff, who is meekness and humility itself. Many an evening passed away, as if it had been but a single moment, so exceedingly interesting proved the conversation of this truly venerable man, and his relations of the singular and merciful guidance of God, of which he had experienced so many proofs throughout his life, but particularly during the dreadful wars in India. The account he gave of the many dangers to which his life had been exposed, and the wonderful manner in which it was often preserved, his tender and grateful affection towards God, his fervent prayers and thanksgivings, his gentle exhortations constantly to live as in the presence of God, zealously to preach the Gospel, and entirely to resign ourselves to God's kind providence,—all this brought many a tear into my eyes, and I could not but ardently wish that I might one day resemble Swartz. His disinterestedness, his honourable manner of conducting public business, procured him

the general esteem both of Europeans and Hindoos. Every one loved and respected him, from the King of Tanjore to the humblest native.

“Nor was he less feared ; for he reprov'd them, without respect to situation and rank, when their conduct deserved animadversion ; and he told all persons, without distinction, what they ought to do, and what to avoid, to promote their temporal and eternal welfare. The king frequently observed that, in the world, much was effected by presents and gold, and that he himself had done much by those means ; but that with Padre Swartz they answered no purpose. This excellent man often told me that the favour of God, and communion with Christ, were of greater value to him than ‘thousands of gold and silver.’ Certainly, by the goodness of God, he has been made a great blessing to this country. What other men could not effect without a military force, he has done by the personal influence which he possessed over the people, and which arose exclusively from his integrity and sincere piety.

“A few miles from Tanjore two Brahmins enticed a child of rich parents, splendidly adorned with gold and precious stones, into their pagoda, where they put him to death. The Government of Madras desired Mr. Swartz to investigate this horrid deed. He accordingly examined the murderers in the king’s palace, and brought them to confess the crime. They were afterwards executed.

“While on a visit at Cumbagonam, Mr. Swartz conversed with a Brahmin who had considerable landed property, entreating him with much affection to turn to the true God. A few weeks afterwards we heard that he had died, and that his wife was burned alive with his corpse. Although this happens less frequently than formerly, yet in many instances it takes place, and that from two motives : one is superstition ; the poor widow believing that she shall attain to a higher degree of happiness after death ; the other is the fear of being despised by her relations, in case she should not manifest an affection sufficiently strong to devote herself to the funeral pile with her husband. When Mr. Swartz learns beforehand that such an inhuman sacrifice is about to take place, he exerts his utmost influence to

prevent it ; and in these endeavours he has often succeeded.

“ His garden is filled from morning till late in the evening with natives of every rank, who come to him to have their differences settled ; but, rather than his missionary duties should be neglected, the most important cases are delayed.

“ Both morning and evening he has a service, at which many of the Christians attend. A short hymn is first sung ; after which he gives an exhortation on some passage of Scripture, and concludes with a prayer. Till this is over, every one, even the most respectable, is obliged to wait. The number of those who come to him to be instructed in Christianity is great. Every day individuals attend, requesting him soon to establish a Christian congregation in their part of the country.

“ During my stay about thirty persons, who had been previously instructed, were baptized. He always performs the service with such solemnity, that all present are moved to tears. He has certainly received from God a most peculiar gift of teaching the truths of religion. Heathens of the highest rank, who never intend to become worshippers of the true God and disciples of Jesus Christ, hear his instructions with pleasure. During an abode of more than forty years in this country, he has acquired a profound knowledge of the customs, manners, and character of the people. He expresses himself in the Tamul language as correctly as a native. He can immediately reply to any question, and refutes objections so well, that the people acknowledge, ‘ We can lay nothing to the charge of this priest.’

“ The time having arrived for my return to Tranquebar, it was not without the deepest regret that I parted from this excellent man. Besides making considerable progress in the Malabar language, I derived great benefit for my immortal soul. On my taking leave, he said, shaking hands with much warmth, ‘ Oh, that we may meet again before the throne of God ! I wish once more to see my friends on the coast, and to take my farewell of them.’ ”

The journal of Swartz for the year 1791 contains a striking illustration of Mr. Cœmmerer's remark as to the respect in which he was held, both by the English Government and the rajah of Tanjore, and of his beneficial influence even in civil concerns, combined, as it ever was, with his unabated zeal and piety.

“When the present king,” he observes, “ascended the throne, I was desired to form the outline of a plan for the better administration of justice and the laws. I did so; and it was transmitted to England and approved. This year the Directors sent out orders to have my plan carried into execution, and the Governor of Madras desired me to superintend it. This greatly increased my labours; but for the sake of the poor inhabitants, I could not refuse the office.

“As many of the natives daily come to me from all parts of the country, I had the best opportunity of declaring to them the counsel of God for their salvation. Those who came at seven in the morning attended our morning prayers. Others, who called at eight, heard the instructions given to the candidates for baptism. Sometimes forty or fifty persons are present, both of high and low castes. Frequently, from fifteen to twenty Brahmins are sitting by while I am catechising. I say to them, ‘Sit down, and you will hear what doctrines we teach. I trust you will dedicate yourselves to the service of your Creator and Redeemer, and forsake your wretched idolatry!’ They quietly sit down for an hour, and hear everything I have to say. Thirty years ago they would have looked upon this as the greatest scandal. May God be merciful to them, and incline their hearts not only to hear, but to receive the truth in the love of it!

“My hope that this country will be brought to a saving knowledge of the Gospel daily gains strength; but whether I shall live to see the change, the Lord only knows,—nor, indeed, is it material. My chief care is to train up young people in the service of Christ. Mr. Jœnické observed, ‘I wish we had a few more young men like Sattianaden.’ ‘Yes,’ I replied: ‘the Lord of the harvest can call others.’ May He only grant us a single aim and humble hearts!

Then his blessing will not be wanting ; but if we harbour sordid motives we cannot expect it."

This exemplary man is ever the same. What might not be expected from the united exertions and prayers of a few such labourers ?

In another part of the journal for 1791, Swartz thus mentions one of the benevolent methods he adopted for supplying some of his native converts with the means of support.

"I sometimes employ poor widows in spinning. They bring the yarn to a Christian weaver, who makes good cloth for a trifling sum. Some widows bruise rice, and sell it ; others support themselves by selling fruit. When I visit these poor women on an afternoon I first catechise them, and then get them to show me their work, as a proof of their industry. Labour is constantly necessary for them, not only as an occupation, but to fix their minds on an object during the hours of solitude.

"The great wish of our hearts is, that those who have been instructed in our religion may lead a life conformable to its holy precepts. Some, indeed, bring forth the fruits of faith ; as for others, we labour with patience, in hope of seeing them turn to the Lord.

"A short time since an old man was interred, whose life and death were a great consolation to us. He was a man of some property in land and cattle, and left the whole to his children, exhorting them in his last moments to follow his example, and become disciples of Jesus Christ. But, alas ! they were far from being so inclined. His whole heart was fixed upon God, and he sought and found salvation, by repentance and faith in the great Redeemer, and by a steady course of consistent piety. He was indefatigable in prayer, never gave way to a spirit of discontent, but always enjoyed a happy frame of serenity and peace. Many heathens who knew him were wont to say, 'If there be not another sincere Christian among those who have been instructed, this good old man certainly is one.' In his last illness he was visited by the catechists and ourselves. The day of his departure I said to him, 'My dear friend, it

seems as if the Lord designed to call you away to-day.' 'Yes,' returned he, 'I am ready to go; and my soul exclaims, Come, Lord Jesus! I am willing to follow thee!' Shortly after one of the catechists asked him how he found himself. 'Very well,' he replied, and expired. His death produced a general sensation. The children in the schools, who revered him as a father, followed him, singing hymns, with a great concourse of Christians and heathens, and strewed his grave with flowers. All the brethren were convinced that his life was truly Christian, and his end happy. His memory will be blessed."

In January, 1792, Swartz writes to a friend:—

"I am now in the 66th year of my age, and I cannot but bless God that I am still able to perform all my usual functions, both in the church and in the schools. Nature certainly begins to decay; but as long as God shall grant me any degree of strength, I will gladly spend it in labouring in his vineyard. The harvest is at present truly great, but the labourers are few: we, therefore, earnestly pray that the Lord would send labourers into his harvest; and we urgently entreat all our friends and patrons in Europe to do their utmost to send us out faithful assistants in this work. In the last year the increase of converts was considerable. Our three schools in this place go on well, and also that at Cumbagonam, and another at Paliampodi. In the latter place above sixty persons have been converted to Christianity."

On the 8th of March following he says, "Ten days ago I returned from a journey to Trichinopoly. My excursion was very gratifying, both in going and returning. I visited the little congregations from village to village, and was pleased with their open-hearted avowal of the truth. When I catechised there were generally above a hundred heathens present who listened in silence. One of the newly-baptized Christians said, 'The whole land will yet turn to Christ.' I said, 'Amen!' For so it is written, that the kingdoms of this world shall finally be given to the Lord Christ. On

my outward journey I took the northern side, on my return the southern, and declared the counsel of God to Christians and heathens with much emotion of heart. The three schools here, and that at Cumbagonam, are continued. Our greatest anxiety is how to dispose of the children educated in the English schools, as most of them are orphans. They are not received into the army, unless they are content to rise no higher than sergeants! In writing departments so many applicants are to be found in Madras, that it is difficult to obtain situations. The war is now almost at an end, and the preliminaries of peace have been already acceded to by all parties."

To some young friends in Europe he writes about this period:—

"Your old friend is still alive, going about to preach the glad tidings concerning a Redeemer, who came to save that which was lost. As this blessed Jesus is called, with the greatest propriety, the 'Consolation of the nations,' I hope you seek all true comfort in him. By him you shall be made wise, for he is the author of all wisdom. In and by him you shall obtain a full and atoning righteousness, as he has fulfilled the law of God and satisfied Divine justice for us; in and by him we shall be truly sanctified, and restored to the image of God; because he has not only given us the best rules for holiness, but has set us an example of unspotted holiness, and, which is our greatest comfort, has purchased for us the grace of his Holy Spirit; nay, is now able to send this blessed Spirit into our hearts. In and by Jesus we shall be delivered from all evil and calamity, and introduced into the presence of God. Should not such a Saviour be precious in our sight? St. Paul counted all things but loss, in comparison with the excellency of the knowledge of his Saviour. Whatever worldly people say, they will one day or other be of Paul's opinion. "I pray to God to enable you to show by your conduct, before all the world, that Jesus is the highest object of your desires and wishes. Worldly riches and honours are not sinful in themselves; nay, ought to be used with thank-

fulness to God, but with a becoming care and vigilance, lest they become a snare to us."

Somewhat later in the same year Mr. John, one of the Tranquebar missionaries, having occasion to consult Mr. Swartz, arranged to meet him at Tripatore. "I reached that place," he says, "at seven, and at eight Mr. Swartz arrived, whom I had so earnestly desired to see. He was not able to quit his palanquin without difficulty; and I soon perceived that since I saw him at Tanjore, a year and a half ago, his energy and strength had become much impaired. It went to my very heart, as I reflected with sorrow that we were not likely to retain this dear brother long amongst us. He himself observed: 'I am getting nearer the grave; travelling no longer does for me; my heavenly Father will not, I trust, permit me to lie long sick and incapable of work; but take me soon to himself, if it be his will.' He complained of a severe cold that affected his teeth; the loss of which would much grieve him, as it would hinder his speaking.

"Our Christians assembled, and Mr. Swartz recapitulated to them his sermon of last Sunday. Till midnight I poured out my heart into the bosom of this faithful and experienced brother, and was through him not a little refreshed."

The prospects of the mission at Palamcotta, under the zealous ministry of Jœnické and Sattianaden, were particularly gratifying to the venerable missionary at Tanjore. "The native preacher," Mr. Jœnické informed him, "returned lately from an excursion, after an absence of thirty-five days. Every morning he went to some village in the neighbourhood. He cannot sufficiently describe the desire expressed by the people; wherever he went, they begged him to read and preach to them. He was full of joy, and would gladly have returned to them again, but I rather preferred his holding the preparation at Padunadapooram. I believe we shall have a great harvest in the West."

"I always thought," replied Swartz, "and I wrote to you to say so, that a large congregation would be collected at Palamcotta. This my hope now begins to be fulfilled.

Oh, may the Lord of the harvest give faithful labourers ! But I hope and pray that God will protect this work from the race of those that deny the Godhead of Christ, and his atoning sacrifice.

“ Since January I have had from twenty to thirty persons constantly under preparation ; and I have laboured on them with all my might, morning, afternoon, and evening, until almost ten o'clock at night. I recapitulate and apply the fundamental doctrines of the Christian faith, lead them to child-like communion with God in prayer, and while so engaged, almost forget my age and infirmities. I esteem it the greatest of blessings, next to my own interest in Christ, to be an instrument in the salvation of others.”

In the following year, 1793, Swartz lost his valuable friend Mr. Chambers, to whose widow he addressed the following letter of Christian consolation:—

“ Cuddalore, October 5, 1793.

“ Dear Madam,—The loss of a dear husband, which you have sustained, is felt by you ; and as he was my dear friend, with whom I had contracted an intimate friendship, it is, you may be sure, felt by me. But God, who is the giver of our life, has a right to take it from us whenever he pleaseth.

“ If we die in the Lord, united to him who has redeemed us, and having a share in his precious atonement, we are gainers by death, though the survivors may lose. It is therefore our duty to be resigned to the will of our Lord. ‘ Not my will, but thine, O Father, be done ! ’ This is the most difficult lesson ; but at the same time a lesson which is attended with the greatest blessing. It is natural to shed a tear over the grave of our dear friends ; but it is truly Christian to resign our will to the will of God.

“ Whatever you, dear madam, or your children, have lost by the death of our friend, God is able and willing to make it up.

“ When we give our hearts to him, we promise that we will be pleased with the ways in which he leads us.

“ When our friends are called away, we are to remember

that they are with the Lord; and that it is our happiness to be disengaged from the world, and to become heavenly-minded. May the death of our deceased friend move our hearts to look upwards, and to be prepared for the coming of our Lord!

“God, who is the friend of widows and the father of the orphan, will, no doubt, take care of you and your children. Put your trust in him, and all will be well.

“The commission which you have been pleased to send me by the Rev. Mr. Brown, I have executed as well as I could, and have got a pleasing promise which I hope will be fulfilled. God knows a thousand ways of supplying our wants, though it seem very difficult to us how to comprehend it. He is called the hearer of prayer. Let your heart be confident when you lay your wants before him. Trust in him, and you will never be confounded. May Jesus be your wisdom, righteousness, sanctification, and redemption! Let us not glory in anything below; but in him who is the source of all our blessings.

“Commending you and your dear children to the care, protection, and blessing of a reconciled God, I am sincerely,

“Dear Madam,

“Your affectionate friend and humble servant,

“C. F. SWARTZ.”

On the 2d of November Swartz arrived at Tanjore, after an absence of several months. Mr. Pæzold thus describes his reception:—

“I could not remain unmoved when I saw how the Christians, great and small, parents and children, thronged around this beloved teacher, every one trying to get nearest to him, and be the first to greet him with—‘O Sir! God be praised.’ The scene was rendered the more affecting by Mr. Swartz himself being unable to refrain from tears of joy.”

Towards the close of this year Mr. Swartz condescended to take what, with him, was an unusual step. He had been alluded to in the British House of Commons by a

gentleman who did not hesitate to ridicule as visionary the idea of the conversion of the Hindoos. Not for his own sake, but in vindication of the cause of missions, Swartz sent to England, addressed to the Secretary of the Society for Promoting Christian Knowledge, a letter, "than which," says Dr. Buchanan, "no Christian defence has appeared in these latter ages more characteristic of the apostolic simplicity and primitive energy of truth."

This letter is as follows :—

" *Tanjore, February 13, 1794.*

"Reverend and dear Sir,—As his majesty's 74th Regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam, to perform divine service to four companies of that regiment.

"When I lately went to that place, the 210th number of a newspaper, called the *Courier*, Friday evening, May 24, 1793, was communicated to me.

"In that paper I found a paragraph, delivered by Mr. Montgomery Campbell, who came out to India with Sir Archibald Campbell, in the station of a private secretary, wherein my name was mentioned in the following manner.

"'Mr. Montgomery Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, missionaries have made proselytes of the Parriars ; but they were the lowest order of people, and had even degraded the religion they professed to embrace.

"'Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection perfectly in point. He had been preaching for many hours to this caste of proselytes on the heinousness of theft, and in the heat of his discourse had taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the missionaries operate? Men of high

caste would spurn at the idea of changing the religion of their ancestors.'

"As this paragraph is found in a public paper, I thought it would not displease the honourable Society to make a few observations on it; not to boast (which I detest), but to declare the plain truth, and to defend my brethren and myself.

"About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road, I arrived very early at a village inhabited by collaries (a set of people who are infamous for stealing); even the name of a collary (or better, kallar), signifies a thief. These collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find, for which outrage they annually pay fifteen hundred chakr, or seven hundred and fifty pagodas, to the rajah. Of this caste of people many live in the Tanjore country; still more in Tondiman's country; and likewise in the nabob's country.

"When I arrived at one of those villages, called Pudaloor, I took off my stock, putting it upon a sandbank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. When the inhabitants heard of the theft they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

"That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were heathens; not one Christian family was found therein. Many of our gentlemen, travelling through that village, have been robbed. The trifle of a buckle I did not therefore lose by a Christian, as Mr. Montgomery Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man. This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called, with a sneer, 'virtuous

and enlightened people.' If he has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic : truth is against him.

"Neither is it true, that the best part of those people who have been instructed are Parriars. Had Mr. M. Campbell visited even once our church, he would have observed that more than two-thirds were of the higher caste ; and so it is at Tranquebar and Vepery.

"Our intention is not to boast ; but this I may safely say, that many of those who have been instructed have left this world with comfort, and with a well-grounded hope of everlasting life. That some of those who have been instructed and baptized have abused the benefit of instruction, is certain. But all sincere servants of God,—nay, even the apostles, have experienced this grief.

"It is asserted that a missionary is a disgrace to any country. Lord Macartney and the late General Coote would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge that the missionaries have been beneficial to Government, and a comfort to the country. This I am able to prove in the strongest manner. Many gentlemen, who live now in England and in this country, would corroborate my assertion.

"That the Rev. Mr. Gerické has been of eminent service at Cuddalore, every gentleman, who was at that place when the war broke out, knows. He was the instrument, in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

"When Negapatam, that rich and populous city, fell into the deepest poverty by the unavoidable consequences of war, Mr. Gerické behaved like a father to the distressed inhabitants. He forgot that he had a family to provide for. Many impoverished families were supported by him ; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many who owed their own and their children's lives to his disinterested care. Surely this, my friend, could not be called a dis-

grace to that place. When the honourable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the Governor, and many other gentlemen, to this day.

“It is a most disagreeable task to speak of one’s self. However, I hope that the honourable Society will not look upon some observations which I am about to make as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor any of the Christians, have hurt the welfare of the country.

“In the course of the late war the fort of Tanjore was in a very critical condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious dubashes deprived them of their due pay. Hence, all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late rajah ordered,—nay, entreated the people, by his managers, to come and help us; but all was in vain.

“At last the rajah said to one of our principal gentlemen: ‘We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz.’ Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. There was no time for hesitation. The sepoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters, everywhere round about, promising to pay every one with my own hands, and to indemnify them for the loss of every bullock which might be taken by the enemy. In one or two days I got above a thousand oxen, and sent one of our catechists and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort in a very short time eighty thousand kalamas. By this means the fort was saved. When all was over I paid the people (even with some money which belonged to others), made them a small present, and sent them home.

“The next year, when Colonel Braithwaite, with his whole detachment, was made prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then, a second time, in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people, knowing that they were not to be deprived of their pay, came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept and went, and supplied the fort with grain. When the people were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, ‘No, no! As we were regularly paid we offered to your catechist a cloth of small value, but he absolutely refused it.’

“But Mr. M. Campbell says that the Christians are profligate to a proverb. If he were near me, I would explain to him who are the profligate people who drain the country. When a dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacs of pagodas, is not this extortion a high degree of profligacy? Nay, Government was obliged to send an order that three of those Gentoo dubashes should quit the Tanjore country. The enormous crimes committed by them filled the country with complaints; but I have no mind to enumerate them.

“It is asserted that the inhabitants of the country would suffer by missionaries. If they are sincere Christians, it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

“When Sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of Tanjore were so miserably oppressed by the manager and the Madras dubashes, that they quitted the country. Of course all cultivation ceased. In the month of June it should commence; but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine.

I entreated the rajah to remove that shameful oppression, and to recal the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them that he, at my intercession, would show kindness to them. I did so. All immediately returned ; and first of all the kallar (or, as they are commonly called, collaries), believed my word ; so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—‘As you have showed kindness to us, you shall not have reason to repent of it : we intend to work night and day, to show our regard for you.’ Sir Archibald Campbell was happy when he heard of it ; and we had the satisfaction of having a better crop than the preceding year.

“As there was hardly any administration of justice, I begged and entreated the rajah to establish it in his country. ‘Well,’ said he, ‘let me know wherein my people are oppressed.’ I did so. He immediately consented to my proposal, and told his manager that he should feel his indignation if the oppression did not cease immediately. But as he soon died, he did not see the execution.

“When the present rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did ; but it was soon neglected by the servants of the rajah, who commonly sold justice to the best bidder.

“When the Honourable Company took possession of the country during the war, the plan for introducing justice was re-assumed ; by which many people were made happy. But when it was restored to the rajah the former irregularities took place.

“During the assumption, Government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse them. He consented, if I

would inspect the business. The work was begun and finished, being superintended by Christians. All that part of the country rejoiced in getting one hundred thousand kalam more than before. The inhabitants confessed that, instead of one kalam, they now reaped four.

“No native has suffered by Christians ; none has complained of it. On the contrary, one of the richest inhabitants said to me, ‘Sir, if you send a person to us, send us one who has learned all your ten commandments.’ For he and many hundred natives had been present when I explained the Christian doctrine to heathen and Christians.

“The inhabitants dread the conduct of a Madras du-bash. These people lend money to the rajah at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

“When the collaries committed great outrages in their plundering expeditions, sepoy were sent out to adjust matters, but it had no effect. Government desired me to inquire into that thievish business. I, therefore, sent letters to the head collaries. They appeared. We found out, in some degree, how much the Tanjore and Tondiman’s and the nabob’s collaries had stolen, and we insisted upon restoration, which was done accordingly. At last all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work ; however, not as before. Had that inspection over their conduct been continued they might have been made useful people. I insisted upon their cultivating their fields, which they readily did. But if the demands become exorbitant they have no resource, as they think, but of plundering.

“At length some of the thievish collaries desired to be instructed. I said, ‘I am obliged to instruct you ; but I am afraid that you will prove very bad Christians.’ Their promises were fair. I instructed them ; and when they had a tolerable knowledge I baptized them. I then exhorted them to steal no more, but to work industriously. After that I visited them, and, having examined their knowledge, I desired to see their work. I observed with

pleasure that their fields were excellently cultivated. 'Now,' said I, 'one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force ; which, otherwise, is their custom. Soon after that I found that they had paid off their tribute exactly. The only complaint against those Christian colonies was, that they refused to go upon plundering expeditions, as they had done before.

"Now, I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account ; but, fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm, before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN AND UNDISGUISED FORM, WERE PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

"If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished ; but to reject them entirely is not right, and discourageth.

"The glorious God and our blessed Redeemer commanded his apostles to preach the Gospel to all nations. The knowledge of God, of his Divine perfections, and of his mercy to mankind, may be abused ; but there is no other method of reclaiming men than by instructing them well. To hope that the heathens will lead a good life, without the knowledge of God, is a chimera.

"The praise bestowed on the heathens of this country by many of our historians, is refuted by a close (I might almost say a superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

"I am now on the brink of eternity ; but to this moment I declare that I do not repent of having spent forty-three years here in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel ? Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

“These observations I beg leave to lay before the honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God, and of Jesus Christ, may be beneficial to many thousands.

“I am, sincerely,

“Reverend and dear sir,

“Your affectionate brother and humble servant,

“C. F. SWARTZ.”

This valuable document shows, that if the missionary did not devote much time to labours of the pen, it was not from any want of ability, but only because the simple preaching of the Gospel was, in his eyes, both more interesting and more important. The grand termination of all his labours seemed never for one moment forgotten. Thus, in the same year, 1794, to a friend in England, he writes:—

“Whether I shall write again is uncertain. Our time, our life, is in the hands of God. One thing is certain, namely, that we must die. But if we die in the Lord, united to Jesus, interested in his atonement, and actuated, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well; death has lost his sting, that is, his power to hurt us. O blessed eternity!

“You know, my dear friends, that I have loved you. I love you still. My love was not founded on a selfish interest. No, I wish to see you in a happy eternity. There we shall praise him who has redeemed us with his blood, and sanctified us with his Spirit.

“Wherever we are, we are tempted by the world—by the fine, polite world, above all. ‘Love not the world,’ its proud, ambitious, covetous, and sensual conduct. Love Him who laid down his life for us.

“Remember me to Colonel and Mrs. F. Tell them that I wish to be with them, in the house of my heavenly Father. I am now on the brink of eternity. Oh! when shall I see God and praise him for ever? when shall I

be perfectly wise, holy, and happy? when shall I live for ever?"

Writing to the London Committee at the beginning of 1795, Swartz expresses the anxiety of himself and his brethren to afford to the catechumens the fullest instruction in the doctrines of Christianity previously to their baptism—"the missionaries," he observes, "being convinced that pious conduct could not be expected without competent knowledge. After baptism, instruction is renewed at all convenient opportunities; and whenever the holy sacrament is administered, the communicants attend some days before, that their increase or decrease in knowledge may be known. To persons resident at a considerable distance, a catechist is sent to instruct them, and to observe their moral conduct."

Sattianaden, he informed the Society, had been sent to Ramanadapuram, where some heathens had expressed a desire to be instructed. In that work he was to be employed for some time, and then to return to his station at Palamcotta. In the course of the year the small-pox had raged violently at Tanjore, by which fifty members of the congregation had been swept away. Recourse, however, having been had to inoculation, many lives had been saved.

Still, on taking a survey of all the circumstances of the mission, he could not but feel much sorrow. One worthy brother at Tranquebar, Mr. Kœnig, who had during twenty-seven years been in charge of the Portuguese congregation, had died, reducing the number of the Danish missionaries to two. Mr. John had been ill, and Mr. Pohlé was unwell. "We intreat God," he adds, "to send new labourers into his vineyard."

In April of that year, to his friends Mr. and Mrs. Duffin, he writes:—

"As my friend Mr. Kohlhoff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy which he has bestowed upon me. Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary

functions of my office. Of sickness I know little or nothing. How long I am to say so, my Creator and Preserver knows. My only comfort is the redemption made by Jesus Christ. He is, and shall be, my wisdom. By him I have received the salutary knowledge which leads me to the favour of God. He is my righteousness. By his atonement I have pardon of my sins ; being clothed in his righteousness, my sins will not appear in judgment against me ; they are blotted out by the atoning blood of Jesus. He is likewise my sanctification. In his holy life I best learn the whole will of God, and by his Spirit I shall daily be encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my redemption. By him I shall be delivered from all evil, and made eternally happy.

“ Let others glory in what they please : I will glory in Christ Jesus, the only and perfect author of all happiness. Should I presume to rely on my own virtue, I should despair. Though I heartily wish to obey God, and follow the example of my Saviour ; though I will endeavour, by the grace of God, to subdue my inclination to sin ; yet in all this there is, and ever must be, imperfection ; so that I dare not stand upon so rotten a ground. But to win Christ, and to be found in him, in life and death, and even in the day of judgment, was St. Paul’s wish ; this has been the wish of all genuine Christians ; this shall be mine as long as I breathe. This was not a peculiarity in St. Paul’s character. No ; he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in the pursuit of holiness. It will rather impel, strengthen, and cheer us in the work of true and Christian holiness. St. Paul wished to be made like unto the death of Jesus, which is the summit of true holiness.

“ As this, perhaps, may be my last letter to you, I cannot but entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world ; you will live and die in peace ; and at last be received into glory.

“ We have known one another a long time on earth.

May we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray, that ye may be accounted worthy to stand before the Son of man, your Redeemer."

In January, 1796, in his annual report to the London Committee, Mr. Swartz gave an interesting retrospect of the preceding year. He and his brethren, he observed, had experienced the mercy of God in preserving their lives, when they seemed to be in danger. Mr. Jœnické had been afflicted with a bilious disorder, the consequence and effect of the hill fever, which never entirely left him for three years, though he had sometimes been tolerably well, so as to go through the duties of his office. Mr. Kohlhoff continued most faithfully to assist him. He had himself entered into the seventieth year of his age, and still found himself able to perform his various duties—preaching every Sunday, catechising every day, and in the afternoon visiting Christian families, and instructing them in the obligations of religion.

During the last year twenty-nine heathens had been instructed and baptized, twenty-four Roman Catholics had been received into the congregation, and thirty-seven children, born of Christian parents.

He continued to encourage poor Christian widows in spinning; and the young girls, after an hour's catechising, were employed in knitting stockings. Old people, who were unequal to hard labour, he intended to engage in the cultivation of cochineal, for which purpose he had planted opuntia in great abundance, and they were then just about to begin that useful work.

"Unable," he says, "to walk very far, I visit the Christians in two streets near the church. Having catechised them, I accustom myself to explain the principal doctrines of Christianity. This done, I question them respecting their employments, and inspect their work, and at the close of the day we have evening prayer. The catechists visit and instruct Christians resident at a distance, and converse with the heathens in the adjacent towns and villages, and on their return they read their diaries."

There were twelve catechists maintained at Tanjore, Ramanadapuram, and Palamcotta, to whom monthly salaries were paid, amounting in the whole to 60*l.* per annum. Sattianaden received a salary from the Society; the catechists were paid by Swartz. The orphan school, in which fifteen native boys were instructed, fed, and clothed, required about 40*l.* per annum to support it.

“As the Honourable Company,” observes this generous man, “has hitherto allowed me something, I look upon it as a donation to the mission. My colleague, Mr. Jœnické, has a share in it. Besides, when he travels into the country, I pay the expenses—I think myself bound to do so. If the honourable Society could assist us to defray those extraordinary expenses, we should rejoice, and be very thankful for such a bounty.” Two English schools had been established at Ramanadapuram, and one at Palamcotta, by young men who had been instructed at Tanjore; and these schools were supplied with books from the mission stores. Sattianaden, he adds, had sent his diary to Mr. Jœnické, who, as soon as his health would permit, intended to transmit an extract from it to the Society. He concluded by expressing his humble and respectful thanks for the continuance of their kindness to them and to the mission.

The Society, with prompt liberality, having taken into consideration the preceding statement of the extraordinary expense incurred in the service of the Tanjore mission, in the year 1795, transmitted to Swartz 60*l.*, with a request that he would furnish an estimate of the whole amount, and of the balance remaining unprovided for, on account of which this allowance was made.

To a friend in London the excellent missionary wrote, at the commencement of this year, “It is a sincere pleasure to me to hear that my letter, together with my remarks on the mission, have been read to the honourable Society, and received their approbation. My earnest wish is, that the remarks may prove conducive to the good of the mission.” He then adds the following important and interesting observations.

“A missionary must guard against being cast down

and dissatisfied ; for this, especially here, is as poison to the body, and highly pernicious to the soul ; because thereby faith, love, and hope, decrease, nay, absolutely perish : and when the people remark that such an one is discontented, it is an impediment in the way of his labouring on their souls ; from which, nevertheless, our comfort ought to arise. Whenever I meet with anything disagreeable, I go and catechise for an hour. This employment sweetens every bitter to me. No missionary must give way to complaining. We must be witnesses for our Lord, and not converters merely. One could wish indeed that, as three thousand souls were converted by Peter's sermon, a visible, abundant blessing might rest on our labours. Meanwhile, sowing has its season, and reaping has its season : and, moreover, it might still be a question, whether, with such great success, we should hold fast humility of heart. The best way is to labour diligently, and then to pray that God would bless our labour.

“ The Tanjore inhabitants are much given to heathenism ; and yet many assert (I know not how it comes into their minds) that the whole land will still embrace Christianity. God grant it ! ”*

In June, 1796, writing to the London Committee, Mr. Swartz mentions with gratitude “ God's preservation of his life and health to the extent of nearly seventy years, and his ability still to go through his work in church and school, even without being much fatigued.” Mr. Kohlhoff, he said, continued faithfully to assist him in the several duties of the mission. Mr. Jœnické had been to Ramanadapuram, not merely to inspect the congregation, but also to superintend the rebuilding of a new church at that place, the old one having fallen down. He had suffered much from the hill fever, but then found himself better. He observes that they stood in need of a much greater number of books than they usually received, particularly for the schools, and then affectingly adds, “ As I grow old and weak, and the work is great and extensive, I heartily wish that a new labourer could be sent out to assist us.”

Writing to Dr. Schultz, he says, “ I have just risen from

* Dean Pearson's *Memoirs*, vol. ii. p. 307.

an examination of the school-children, after having previously finished catechising. Such examinations we have once a-month, and it is in many respects an advantage to have them frequently; but particularly because the schoolmaster is thus encouraged to fulfil his duty faithfully. We examine their reading, writing, and arithmetic; and hear them repeat by heart the principal texts and a hymn." In another letter he mentions that they were also taught to sing sacred melodies.

Referring again to his valuable plan of preparing catechists and schoolmasters, he says, "I have selected from the school ten lively boys, whom I daily instruct in the doctrines of Christianity, and church history, as well as in the method of explaining the principal passages of Scripture. I allow them each a small sum monthly, to prevent the necessity of their applying to other labour for support. Not that we expect that every one of them will be fit to be employed in church offices; but they are thus previously instructed, and their abilities as well as conduct are in the way of being proved. Those of whom we entertain hopes of usefulness we send with the catechists into the country, in order to afford them some assistance." This, as he mentions in another letter, was read to the people, when the catechists became fatigued with speaking to them. "May God endue them," adds this pious and venerable man, "with his Spirit, sanctify their hearts, and make them useful to the benefit of the congregation, and the glory of his name!"

The 8th of October was Swartz's birthday. He writes on that day to the same friend, as follows:—

"Tanjore, Oct. 26, 1798.

"Ebenczer! hitherto the Lord has helped me. To-day I entered upon my seventy-first year. O the riches of his grace, compassion, and forbearance, which I have experienced during seventy years! Praise, honour, and adoration, are due to a gracious God, Father, Son, and Holy Ghost, for the numerous proofs of his abounding grace. Who am I, poor wretched sinner, that thou hast led me till now? O my God, forsake me not in my old age, but let me record, for the encouragement of others, the mercy

which has spared, pardoned, and comforted me ; and may they be induced to put their trust in thee !

“ I am still able to go through the labour of instructing both young and old, without being over-fatigued. This duty is so great a refreshment to me, that I heartily praise God for continued health and strength to declare to heathens and Christians his name, who has sent Christ as a Saviour, and made him ‘ our wisdom and righteousness, sanctification and redemption.’ Let worldlings boast as much as they please ; my boast is in the Lord, from whom alone cometh my salvation.”

In another letter he adverts to the declension of the churches in Germany, and consequent difficulty of procuring a supply of missionaries :—

“ Our circumstances are rather depressing, but the Lord is never at a loss for means. He can send forth labourers into his vineyard. Alas ! the faithful labourers are few.

“ The present condition of the churches in Germany is truly deplorable. They have invented a gospel to which St. Paul and the other apostles were entire strangers. Many reject the doctrine of the atonement, and of the sanctifying influence of the Holy Spirit.

“ I have now attained my seventieth year. Hitherto the Lord has preserved and protected me. I cannot any longer undertake distant excursions to the heathen ; but am still able to perform my ordinary functions, both in church and school. I also pay occasional visits to such Christians as are dispersed in the vicinity, for which I humbly praise God. I have till now personally instructed all those who wished to be baptized, or to receive the holy supper.

“ How much longer God may permit me to occupy my station is known to him alone. ‘ My times are in his hands.’ He has heard my unworthy prayer, that I might not become quite useless in old age. I consider it one of my highest privileges that I can still daily proclaim his name, both among Christians and heathens. A few months ago, I seemed standing on the borders of eternity, being suddenly seized with a painful oppression on my chest.

I consider it as a summons from my Lord to hold myself in readiness, at whatsoever hour he may come."

To his friend Mrs. Chambers he writes, at the opening of 1797, on the subject of her children, and adds :—

" I rejoice particularly at your delight in abstaining from the fashionable ways of the world. How is it possible to preserve faith, love, and hope, in the dissipations which are in vogue? Our days are soon gone. Eternity is at hand. What will a poor worldling at last feel when, leaving the world, he finds himself destitute of a lively hope of a blessed eternity?

" But how comfortable is the end of a genuine disciple of Jesus! Adorned with his righteousness, justified and absolved from sin, having the joyful testimony of the Spirit of God, he quits the world with divine comfort.

" How animating the words of our blessed Saviour, ' Come unto me, all ye that labour and are heavy laden, and I will give you rest!' None but the Redeemer is able to give us that desirable blessing. Having obtained mercy, pardon, and peace with God, well may we take his yoke upon us. His commandments are then not grievous; his discipline, and even sufferings, are salutary, promoting our internal peace of mind.

" May you, dear madam, and your dear children, walk in the light of his countenance! May God always grant you righteousness, peace, and joy in the Holy Ghost."

At the same date, writing to the London Committee, Mr. Swartz reports, that through the divine mercy, Mr. Kohlhoff and himself had been preserved in the enjoyment of health and strength, for which he humbly praised God. He particularly mentioned Mr. Jœnické as indefatigable in his missionary labours. He reported that in the Tamul school, in which fifty boys and ten girls were educated, two of the senior boys were instructed, not only in the doctrine, but also in the evidences of Christianity, in order to their being hereafter employed as schoolmasters and catechists. The provincial schools at Tanjore and Cum-bagonam were continued as before. As a proof of their

caution in the admission of the native Christians to divine ordinances, "when the holy sacrament," he observed, "is administered, we admit no more than thirty or forty at one time, that we may be able to ascertain the knowledge of the communicants; but that all may have an opportunity to receive, it is administered four or five Sundays successively."

To his friend Dr. Schultz he writes, in the same year:—

"Up to this day, I have still been enabled to fulfil my labours. I am now at Vallam. There are three companies of English soldiers here, who have requested me to give them a word of exhortation once or twice this month.

"Mr. Kohlhoff is well, and unwearied in his labours. He has a meeting for worship every evening with the Europeans in the fort of Tanjore. God has his own people among them, who esteem it a blessing to have the word of salvation preached to them. Seventy or eighty regularly attend. In the church without the fort I have a similar meeting, every morning and evening."—"The Gospel has continued to be fully preached in Tanjore, and the villages around. To the ten youths whom I selected for the purpose, I explain at large the doctrines of Christianity, with the evidences for them out of the Old and New Testaments, so as to enable them to perceive the reasons of their faith distinctly and convincingly."

"We labour in the congregation, and see in many the fruits of our labour. But truly the hindrances to the work of the Lord are not few. Still, if only some are gained, our labour is not in vain. God can make all grace abound to us; to him we commend ourselves and his work."

In another letter we have a striking proof of his constant and disinterested anxiety for the missionary cause.

"Early this morning I happened to meet with a letter of my late pious friend —, which he addressed to you in 1788, and which was then forwarded to me. He says in it—'Ought not my son to be a missionary? O how ardently do I pray that God will not forsake his work, now that he has opened to our times a wider field than

heretofore! If God cause his Spirit to rest on both my sons, they shall hereafter prove active labourers in his vineyard.'

"Now if this son of my deceased friend have natural gifts, and grace,—if he have a desire to preach Christ among the heathen, I beg you to send him out at my expense. And if I should be called away by the Lord before his arrival, my brethren will make it good out of the property I leave. The mission is my heir. Our hope standeth in the Lord, who made heaven and earth. May he be merciful to us, and promote his work to his own glory!

"I feel my weakness more and more—how long the Lord will yet preserve and use me rests with him. My times are in his hands. May he be merciful to me, and grant me at last a blessed end! Amen."

On the 4th of September he wrote his last letter to the Committee in London, in which he acknowledged the receipt of the secretary's letter for that year, together with the usual stores and presents, salaries and gratuities, for all of which he assured the Society of his brethren's sincere thankfulness. "God," he continued, "had graciously preserved their lives and health, so that he was still able to go through his accustomed work, though with less vigour than heretofore. He added, that should his life be prolonged, he intended to give a full account of the mission at the end of the year; and concluded with a prayer, that God would prosper the work of their revered superiors."

That "blessed end," to which he had been constantly looking forward for several years past, was now at hand. In October, 1797, his last illness came on, and in February, 1798, Mr. Gerické, in a letter to the Society, communicated the painful and afflicting intelligence that Mr. Swartz had been, for three months past, dangerously ill, and was not expected to preach again, his illness having affected not only his bodily strength, but also his memory.

He did not at first apprehend that it would prove fatal; but appeared to entertain a wish and expectation of recovery.

“When I spoke to him on the subject,” says Mr. Jœnické, in a letter to one of his brethren, “and expressed a hope that God might yet restore him to health, he said, ‘But I should not be able to preach, on account of my teeth.’ I replied, ‘If you only sit here as you do at present, and aid us with your counsel, all things would go on quite differently from what they would if you were to leave us.’ But when I next saw him he said, as soon as I entered, ‘I think the Lord will at last take me to himself.’ I spoke to him a great deal on the subject, but he remained silent, settled some pecuniary matters with me, and gave me some money for Palamcotta. All this troubled me much. I prayed and wept; could get no sleep for several nights, and lost my appetite and strength; for various thoughts, how things would go on after his departure, made me very wakeful. The physicians say there is no danger as yet; but it now appears to me that our dear father will soon leave us. O if God would graciously strengthen him, and spare him to us yet a little while! If he depart to his rest, what shall we both do?”

In his next letter, Mr. Gerické communicated the following interesting particulars of the last sufferings, and of the patience, resignation, and hope, of the revered and venerable missionary.

“That great and good man,” he writes, “had often spoken to me of his death. When he mentioned any providential circumstances that had attended him in life, he had been accustomed to add, ‘And so God will show me mercy at the end;’ and we have great reason to praise Him for the mercies our father and brother experienced during the last days of his abode upon earth. When I arrived at Tanjore, he was in perfect health of body, though his recollection failed him. During the few days in which I went to see our brother Pohlé, at Trichinopoly, he had been afflicted with a mortification in his left foot, which for years past had occasionally been painful. On my return I was fearful that this would prove fatal. We were thankful, however, to observe, that the power of recollection had almost fully returned. The mortification also was checked, and shortly after removed; and

the last days of his life became some of his best. He frequently conversed with Christians and heathens, who visited him, in the same easy and agreeable manner he had been accustomed to when in health. He affectionately exhorted every European that visited him to the earnest care of his soul. He prayed, and he praised God. He desired us to pray with him; and though he must have felt much pain (which was evident from his groans, when left alone, in the hope of getting rest), yet when we heard him speak with others, or pray, it was with as much ease as if he had no pain.

“Respecting the mission, he made the following emphatic observation. ‘I hope the work will continue; but you will suffer much in carrying it on: he who will suffer nothing is not fit for it.’ Of his own congregation, by which he chiefly intended those who lived on either side of his garden, and attended his hours of daily devotion, he said, what it would be well if those who expect too much, or, at least, too hastily, from heathen converts, would bear in mind,—‘There is a good beginning in all. If others say, There is nothing perfect; I say, Look into your own hearts.’”

Another friend, Mr. Cœmmerer, thus describes his state in his illness:—

“In November of last year we received distressing accounts of the illness of our revered father Swartz. A cold laid the foundation of this severe illness, which none could have encountered without sinking under it, unless blessed with such a sound constitution as his was. Both Mr. Jœnické and Mr. Kohlhoff were kept in constant apprehension of his speedy dissolution, and the former was really ill from agitation and grief. Mr. Pohlé hastened to Tanjore, and remained several weeks there. I also had determined immediately to pay him a visit, but was detained by the inundations, and a multiplicity of pressing engagements, till the commencement of the new year; when I entered upon the journey, and reached Tanjore in the morning of the 8th of January. Mr. Swartz was still

asleep. A good appetite and a sound sleep had materially aided the recovery of his bodily strength.

“After Mr. Swartz had been informed of my arrival, he inquired the cause of my having undertaken so long a journey. ‘It is once more to see you,’ was the answer. ‘Why so?’ said he; ‘there is no cause for uneasiness about me. I am very well indeed.’ When I expressed to him my joy and satisfaction that God had helped him thus far, he replied, smiling, ‘God is good. If we were left destitute of his help, what should we do? We poor worms of the dust,—our times are in his hands; he alone can preserve or destroy life. Hitherto he hath endured our manners with truly paternal tenderness; hath spared us in the midst of all our sins and provocations, and crowned us with loving-kindnesses and tender mercies.’ When I asked him whether he had suffered much during his late illness, he intimated that he had, comparatively speaking, suffered but little; ‘but suppose I had,’ he added, ‘a sinner ought never to complain of having suffered much.’ On the evening of the same day I attended the meeting for prayer, held by him in his large convenient chamber, at which the catechists, the schoolmasters with the children, and many native Christians, used to assemble. I placed myself by his side. He himself gave out the hymn and set the tune. He then read a chapter from the Gospel of St. Matthew, catechized the children with such intelligence and connexion, and addressed them on the happiness to be enjoyed in communion with Christ, in so cordial and edifying a manner, that I could not refrain from tears. After this he knelt down, and offered up a prayer in Tamul, distinguished by such purity of style, fervour of soul, and humility of mind, that I was filled with wonder and admiration.

“After all was ended, I still remained with him for an hour. In his conversation he touched upon the infinite condescension and mercy of God in having called him to the office of a missionary, which he represented as the most honourable and blessed service in which any human being could possibly be employed in this world. ‘True,’ he

added, 'a missionary must bear the cross; but this, my brother, is salutary: the heart is thereby drawn nearer to God; we are kept humble; without such trials the self-willed and proud heart of man would soon exalt itself. The good we receive at the hand of God far exceeds the evil. When I consider all the way which God hath hitherto led me, the distresses from which he hath delivered my soul, and the riches of his goodness, and forbearance, and long-suffering, I feel compelled gratefully to exclaim, 'The Lord be magnified!' Believe me, it is a privilege and happiness far beyond all description to enjoy in Christ the remission of sin. Ah! how much hath my Saviour done for such a poor sinner as I am! Look at this poor Christian (he pointed to one sitting at the gate), how poor he is in the things of this world, whilst I have every needful supply, and even many a comfort! What is my superiority over him? Suppose he should have committed one thousand sins, I am conscious of having committed ten thousand, and yet my God still bears with me. And should I ever think myself entitled to despise a poor man like this?'

"If this be the feeling and the language of a man who has led the most exemplary life even from his youth, and proved a blessing to thousands, what shall I say—O my God!

"His character is held in such general estimation, that all he says produces a blessed impression upon the minds of the people. When, a few weeks after his dangerous attack, he went again on Christmas-day to the church, which is built in his garden, an universal joy diffused itself all over his congregation: they ran up to him—every one wanted to be the first in testifying to him his joy and gratitude; he could scarcely make his way through the crowd. During his illness many thousand prayers and sighs had ascended to heaven for his recovery.

"On the evening of the 9th I took my leave of him. He pressed my hand, and said, 'I will detain you no longer, my brother! set out on your journey in the name of God, and may he be with you. As to myself, I commit all my concerns to our gracious God. Whether

I live, I live unto the Lord; or whether I die, I die unto the Lord.' To my question, whether he would charge me with any commission to the missionaries in Tranquebar, he replied, 'Salute the brethren most cordially. The God of peace be with them. Not knowing how long it may please God to preserve our lives, let us be up and doing. Though we should not always be privileged immediately to see the success of our labours, let us still persevere, so long as God may allow us to work in his vineyard.' "

The following extract of a letter from Mr. Holtzberg affords an additional testimony to the piety and resignation of the dying missionary:—

"We are at present much depressed at the prospect of our soon losing that faithful servant of God, our revered father Swartz. On the day of my arrival his feet began to swell, and his illness is increasing from day to day. He is entirely resigned, and patiently endures every suffering. I have just left him, weak in body, but so cheerful and happy in his mind, that I scarcely could persuade myself he was so near his dissolution. He expounds passages of Scripture, and explains hymns, with ease, liveliness, and energy, as if he were addressing a congregation from the pulpit. The Lord do with him as it seemeth good in his sight. He just now expressed himself thus: 'O my God! should it please thee to let me remain in my present state a little longer, be it so, if only thy name is glorified; but if thou shouldst take me to thyself, let it be done for the glory of thy great name!' " *

Mr. Gerické continues the narrative up to its final close:—

"I returned to Tanjore from a short journey I had made to Trichinopoly, on the 7th of February (1798), and found that Mr. Swartz's foot had become very bad, and full of black spots, which continued to increase. The physician had begun to employ the bark as a poultice. As we expected the dissolution of our beloved brother every hour,

* Dean Pearson's *Memoirs* vol. ii. p. 357.

the other brethren besought me to remain with them, and help them to bear the burden. To me it was, indeed, a great blessing, to witness in our dying friend an animating example of faith, of patience, and of hope. When spiritual and heavenly things were the subject of conversation, —when he prayed, exhorted, comforted, or spoke of the repose and peace of mind which he enjoyed by the mercy of God through Christ, no failure in his powers of recollection could be perceived. He often introduced a text of holy Scripture or a verse of a hymn, which were very appropriate; and always in the language of those to whom he alone addressed himself. Until the previous Friday evening he often said, that he did not consider his end so near; and that it would not take place until after much suffering. But after that, he sometimes said, ‘I shall now soon depart to my heavenly Father.’ Being asked, whether he had the hope that, after his death, the kingdom of God would be further extended in this country, he replied, ‘Yes; but it will not be without affliction and trouble.’ At another time, when he was asked if he had anything to say concerning his congregation, he answered, ‘Exert yourselves, that they may all go to heaven.’ When one remarked with joy, his patience and contentment, he replied, ‘Human affliction is universal, and I really suffer very little;’ often repeating, in German, ‘The faithful God helps us out of trouble, and chastens us with tenderness. How would it be if he should deal with us according to our sins? But in yonder heavenly country there will be no pain, and this we owe to the Lord Jesus.’

“To his native assistants, who faithfully attended him, he was very grateful, and often said, ‘For these poor people’s sake, who certainly do all they can, we ought not to complain much, lest we should render their attendance more burthensome.’

“On the morning of the 10th, his tongue was parched, furred, and black, attended with strong spasms of the stomach, and an impeded respiration. At his desire we offered up a prayer, and thought that it would be the last. Towards evening, however, there was a favourable change, and the fever was much abated. Early on the following

day, Samuel, the physician (probably a native practitioner), came; who, however, did not attend the patient in a medical capacity, but only assisted in raising him, and applying the embrocations, and who had, the day before, announced to me his approaching death. He said, 'The Lord has done wonders; the symptoms which yesterday indicated his approaching dissolution have now disappeared.' The English physician, also, when he examined the foot, said, he was astonished at the unexpected improvement, and added, that he now no longer feared that his patient would die of the mortification, though his recovery was not to be expected.

"On the 12th, in the afternoon, I intended to set out on my return. On taking leave of him, he said, 'Remember me affectionately to all the brethren, and tell them from me, never to lose sight of the main object, and strictly to maintain the fundamental doctrines of Christianity. I shall now soon depart to the Lord Jesus. If he will receive me, and forgive my sins, and not enter into judgment with me, but deal with me according to his tender mercy, all will be well with me, and I shall praise him. He might reject us for our very works' sake, because sin cleaves to them all.' He thanked God for permitting him to leave the world in the midst of his faithful brethren, and that I had been brought to visit him during his last illness, and to commend him to Jesus, as the only Saviour, as the resurrection and the life. 'Now,' he added, 'pray yet once again.' I knelt down, in company with Mr. Kohlhoff, who had entered in the meanwhile, and adapted my prayer to the subject of the hymn, 'To thee alone, Lord Jesus Christ.'

"After applying fresh poultices to the diseased foot, he was removed into another room. It was then that we first perceived his extreme debility; and that he appeared much nearer to his dissolution than he had been on the preceding Sunday. Again, therefore, I was detained.

"In the afternoon, he conversed much with Mr. Jœnické. In the evening, I came to him with the physician, whom he distinctly recognised, and said to him, 'Let us all take care that none of us be left behind!' He

expressed much gratitude to the physician for his attendance, and also thanked us his brethren, and the native assistants. These last did everything in their power with the greatest readiness; love to their paternal teacher made all easy to them; and every instructive word that he addressed to them they caught up with the greatest avidity, and delighted to be about him. The physician was much affected, and intreated me not to leave the patient now that he was so weak.

“This evening he suffered more than before; for the lifting him up and moving him, and even the sitting and lying in bed, were extremely painful to him. But his patience, resignation, earnestness in prayer, and fervour of gratitude in the midst of pain and exhaustion, never abated; not a complaint was heard; sighs only testified what he endured. I said to him, among other things, ‘God grant that we may, in our last conflict, be able to await our end in such peace, and in such a happy frame, as, to our consolation and joy, are imparted to you!’ ‘May he grant it,’ he rejoined, ‘in the richest abundance!’ All our hearts were moved by the affectionate energy with which he uttered these words.

“In the night of the 12th he had, during the intervals of pain, a little sleep; and in the forenoon of the following day he fell into a kind of stupor, and his pulse was very feeble. When he awoke he spoke, indeed, but only a few words could be understood, though he appeared to comprehend all that was said to him. We expected that thus he would slumber away; but at noon, on the 13th, he revived again. We sung the hymn, ‘Christ is my life,’ when he began to sing with us, spoke very humbly of himself, and extolled his Redeemer, and wished to be dissolved and to be with Christ. ‘Had it pleased him,’ he said, ‘to spare me longer, I should have been glad: I should then have been able to speak yet a word to the sick and poor; but his will be done! May He but in mercy receive me! Into thy hands I commend my spirit; thou hast redeemed me, O God of truth!’ After this the native assistants sung the last verse of the hymn, ‘O head, so full of bruises,’—in which he frequently joined. He then rested a little;

after which he desired to be raised up, and unexpectedly he opened his lips, from which had issued so much instruction and consolation, and thus expired in the arms of his faithful and attached native fellow-labourers about four o'clock.

“Very affecting were the weeping and the sobs of the people, in both the Christian villages on each side of the garden, which were heard during the whole night. The distress, that now their instructor, their comforter, their guardian, their benefactor, their counsellor, their advocate, was no more, was universal. Not only we, the congregations, the schools, and the missions, but the whole country has lost a parent. Every one who knew him bewails him.

“On the day following, between four and five in the afternoon, we committed his body to the grave we had made for him in the garden. Serfojee, the Tanjore prince, whose guardian he had been, came to see him before the coffin was closed, bedewed him with his tears, and accompanied him to the grave. The native assistants asked permission to bear the corpse ; but as Europeans had been appointed the day before, it was declined. We commenced a hymn on our way to the church, but the lamentations of the people drowned the voices. There was singing in the church before and after the interment, and when the Europeans had retired the natives themselves began a hymn, and awaited an address from me ; but I could hardly utter even a few words, and was obliged to summon up all my resolution to read the service. The servant of the deceased stood near me, and said, almost as if fainting, ‘Now, he who was the desire of us all is gone !’ The exclamation went to my heart ; but this is not the language of one, but of many, old and young, great and small, near and afar, Christians and heathens.

“When I had disrobed I repaired to the prince, who remained still in the neighbourhood, and endeavoured to comfort him. The chief servant of the widow of the former king also begged me to visit and comfort her ; but she resided too far off. On the following morning we all waited on the physician, and thanked him for the kind attention which he had shown to our departed brother in

his last illness. Having been appointed trustee to the affairs of Mr. Swartz I then examined his papers, and found that the mission at Tanjore, together with the poor, and the several institutions attached to it, were made the heirs to his property. In the afternoon I conversed for an hour with the assistants, and prayed with them. In the evening the Tamul congregation assembled in the church, and wished to hear a sermon. I chose the words of Jacob on his death-bed,—‘Behold, I die ; but God will be with you.’ I introduced many things which the deceased had said concerning the congregation, and his hope that the kingdom of Christ would advance in this country. I exhorted them to cultivate the dispositions by which their late friend and teacher, whose grave was then visible before them, had been so eminently distinguished. On the following day I again prayed with the brethren, and departed. Thus this excellent man, who has been so important to the mission, is no more. Oh, that his piety may animate all who are engaged in the same blessed work ! May God assist and support the missionary cause, and fulfil the prayers so often presented to him on its behalf by this his devoted servant, for the extension of the kingdom of Christ in the Eastern world !”

“Such,” observes Dean Pearson, “was the calm and peaceful, yet triumphant departure of this distinguished missionary. The circumstances which attended his death were precisely those which might have been anticipated, from the uniform tenor of his life. The one had been eminently pious and consistent, exemplary and holy ; the other was accompanied by those evident tokens of the Divine presence, and those bright beams of divine consolation, hope, and joy, with which the Heavenly Master, whom he had so long and so faithfully served, seldom fails to irradiate ‘the chamber where the good man breathes his last.’”

“The loss of so excellent and valuable a person, who had, during nearly half a century, occupied so conspicuous a place in the sphere in which he moved, could not but be deeply felt by all who had either witnessed or participated

in the important benefits of which he had been, in various ways, the instrument or the author. His missionary brethren, his native converts, the Society which he had so faithfully served, and upon whose Christian efforts he had reflected so much honour, the Hindoo prince, of whom he had been the most disinterested and able guardian and friend, and the East Indian Government, both at home and abroad, to whom he had been so cordially attached, and whose best interests he had so zealously and effectively strengthened and promoted, all vied with each other in the expression of their regret and sorrow at his removal, of their admiration and love of his singular excellencies, and of their grateful veneration for his memory.

“The feelings of his immediate colleagues and friends at Tanjore and Trichinopoly have been already expressed, in the pious and affectionate memorials of Mr. Gerické and Mr. Kohlhoff. His brethren at Tranquebar, who, from his early connexion with that mission, always regarded him with peculiar esteem and love, in their letters to their European friends mentioned his death ‘as an almost irreparable loss,’ and sympathised deeply on the occasion with their brethren of the English mission, as they all considered him more as a father than a brother. ‘Many tears,’ they write, ‘had been shed for his death throughout the country, by Europeans and natives, and even by the rajah of Tanjore, who looked up to Mr. Swartz with filial reverence, and for his sake showed much kindness to the missionaries and Christian congregations in that country. They praised God that he had not been taken from them on a sudden, but gradually, and in so edifying a manner.’

“On Mr. Gerické’s return from Tanjore, he passed a few days at Tranquebar, when he and his Christian brethren there ‘mutually encouraged each other to follow the high example that had been set them by Mr. Swartz.’

“‘Our loss,’ he writes, a few months afterwards, ‘is his gain; but there are thousands of Christians, Mahomedans, and heathen in India, both high and low, rich and poor, who will deeply lament his death; and in Europe also many will most sincerely regret it. The Lord Jesus grant that we may as entirely and unreservedly follow him, our

divine Head and Master, as our dearly beloved brother did! O may he not take his Holy Spirit from us; but impart it both to our congregations and to ourselves in a still richer measure, yea, 'exceeding abundantly,' as Swartz expressed it shortly before his death! We cannot but anticipate much tribulation, both from without and from within. The presence and influence of a man of Mr. Swartz's stamp and established character proved a more powerful protection to us than the patronage and support of kings."

His pupil and friend, the Rajah of Tanjore, gave a remarkable proof of his gratitude and veneration for his deceased counsellor. Mr. Gerické writes:—

"I beg leave to send you a letter from Serfojee, Maha Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father than this good Hindoo had for Mr. Swartz, and still has for his memory."

The letter of the Rajah is as follows:—

"To the Honourable Society for Promoting Christian Knowledge.

"Honourable Sirs,—I have requested of your missionaries to write to you, their superiors and friends, and to apply to you in my name, for a monument of marble, to be erected in their church that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late reverend missionary, Father Swartz, to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

“May you, Honourable Sirs, ever be enabled to send to this country such missionaries as are like the late Rev. Mr. Swartz!

“I am, Honourable Sirs,
 “Yours, faithfully and truly,
 “SERFOJEE RAJAH.”

This request was complied with; but the Directors of the East India Company were equally anxious to mark their sense of the personal value and excellence of the departed missionary.

They also sent out a splendid monument, from the studio of Bacon, which was erected in St. Mary's Church, Fort St. George. In fact, no missionary in modern times has descended to the grave with such honour as did CHRISTIAN FREDERIC SWARTZ.

His life had been unostentatious and frugal. On himself he had spent merely what was necessary to preserve life. And as it was impossible, in his later years, to avoid the reception of presents and allowances for his public services, Swartz not only, for many years, sustained a great part of the cost of the missions, but a residue had accumulated, which he had to bequeath by will. This document is consistent with the whole tenor of his life. It runs thus :—

“In the name of God.

“Into Thine hands I commend my spirit; thou hast redeemed me, thou faithful God! Wherein I have sinned (and I have often and greatly sinned against thee), forgive it graciously for the sake of the reconciliation-sacrifice of Christ Jesus my Lord, and let me find mercy. Grant me, for Christ's sake, a blessed departure out of this sorrowful, and a blessed entrance into that joyful, life. Amen.

“As I know not how soon God may call me hence, I therefore make this my last will in the presence of God, and with full deliberation.

“As the house in the greater fort, as well as that in the little fort, together with the church, and certain houses in the garden without the fort, were erected out of the money

which was assigned me monthly by the Company, so I look on them, as I ever have regarded them, namely, to be the houses of the mission.

“All moveables and books shall be assigned over to my successors for the good of the mission, to be all used as long as they are serviceable, and not to be sold.

“As I have not spent my monthly salary from the Company, but (except what I have devoted to the erection of several buildings) have suffered it to accumulate, and assigned it over to my two trustees, namely, my beloved brother, Mr. Gerické, and my friend, Mr. Breithaupt of Madras, so such sum shall also be employed for the benefit of the mission; but in such manner that my successor here at Tanjore, and the missionary who shall carry on the work of God for the conversion of the heathen at Palamcotta, shall receive for themselves the annual interest of one hundred pounds sterling (that is to say, fifty pounds each), because the fifty pounds which they receive from the honourable Company is barely sufficient. Should they, however, receive of the Company a monthly augmentation, then they have no right to receive also the fifty pounds bequeathed by me. This is, in that case, to fall into the mission or the poor chest.

“It is hereby my earnest desire, that those missionaries who take upon themselves the work of God in Tanjore and Palamcotta, should employ the interest which remains to assist and help themselves, as they find it necessary. Perhaps the Tanjore mission may employ two-thirds, and that at Palamcotta one-third of the interest, for the use of the schools and churches.

“As my relations have no claim on what I devise and have set apart to the mission; therefore I bequeath to them one hundred star pagodas, as a testimony of my affection, which the children of my sister are to divide among themselves in equal portions.

“The two gold watches that have been given me shall be sold, and the money be distributed to the poor.

“As a token of my affection, I bequeath to Joseph, my former servant, thirty star pagodas.

“With respect to the garden without the fort, belonging

to the mission, I wish that, if possible, the gardener may be supported out of the income. What remains over, can, without further reckoning, fall to the missionaries and the school-children.

“The few utensils of silver which I possess, I leave to Mr. Kohlhoff, as a token of my hearty love.

P.S.—“As my former servant Joseph, on account of his ill-conduct, ought not to receive the thirty star pagodas destined for him, I bequeath them to the servant who shall be in my service at the time of my death, provided he behave himself tolerably well.

“CHRISTIAN FREDERIC SWARTZ.”

On this subject Mr. Gerické writes :—

“His temporal property he had already, many years before his death, made over to the mission at Tanjore and Palamcotta, and the congregations and institutions belonging to them ; and for that purpose appointed me as trustee, and I had joined Mr. Breithaupt with myself in the deed. He, therefore, in his will, mentions no executor, that it might thereby be known that the whole was already the property of the mission, and no longer belonged to Mr. Swartz. As he received an allowance from Government, from which he was enabled to defray all the expenses incurred at Tanjore and Palamcotta, he allowed the interest, and often his salary likewise, to fall into the mission capital. No one will, therefore, wonder that he should have been able to accomplish so much towards the outward support of the mission.”

Such was this great missionary :—“A man,” says Mr. Pæzold, “not only endowed with great natural abilities, but also possessed of extraordinary courage and intrepidity of mind. He was adorned with the strictest integrity, and the most genuine piety and unshaken confidence in God. In respect to the cause of missions in our part of the world, he might be justly styled a second Luther. For nearly fifty years he served his divine Master in the barren fields of the heathen world, labouring with indefatigable

zeal, cheerfully bearing the burden and heat of the day, and not unfrequently exposing himself to the terrors and dangers of the night. He was the benefactor, friend, provider, and father of thousands of the destitute and forlorn, both among Christians and heathens, in days of prosperity and adversity, in seasons of war, and in times of peace. He was honoured by all who knew him. All the pecuniary grants made to him by Government in grateful acknowledgment of important services, most cheerfully and generously rendered by him, were never employed for any selfish purposes, but freely consecrated to the glory of God, for the benefit of the missionary cause, and for the relief of the poor and needy!"

"I used to suspect," says Bishop Heber, "that, with many admirable qualities, there was too great a mixture of intrigue in his character; that he was too much of a political prophet; and that the veneration which the heathen paid and still pay him, and which, indeed, almost regards him as a superior being, putting crowns and burning lights before his statue, was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful missionaries, who have appeared since the apostles. To say that he was disinterested in money is nothing; he was perfectly regardless of power, and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and in his political negotiations (employments which he never sought for, but which fell in his way), he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent, of the orphan prince intrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honour. His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over."

"Yet of the extent," says Dean Pearson, "to which his character and his services were held in admiration and

reverence, the pious missionary himself was utterly and unaffectedly unconscious. Neither in his public nor in his private correspondence can the slightest trace be discerned of any feeling of self-complacency. His history affords a striking and encouraging illustration of the truth of that general principle of the conduct of Almighty God towards mankind,—‘Them that honour me I will honour;’ and of that corresponding declaration of our Lord and Master,—‘If any man serve me, him will my Father honour.’ It was verified in the respect and confidence which his name inspired, both in India and in Europe, in the esteem and affection of the wise and good, in the signal blessing which accompanied his labours, and in the veneration with which his memory is everywhere cherished.

“Honoured, however, as he was, both in his life and in his death, he was still in this world, to adopt the beautiful language of the son of Sirach, ‘like the morning star in the midst of a cloud,’ which intercepted and partially obscured his rays, and deprived him at once of his native lustre, and of his unimpeded influence and power. But he kindled in the south of India a light which has been continually growing brighter and stronger, and is hastening, as we devoutly trust, to a more complete and ‘perfect day;’ while he is already, to the eye of faith, exalted ‘among the children of God,’ above the brightness of all earthly glory, and shall ere long ‘shine forth like the sun,’ in full and unclouded splendour, ‘in the kingdom of their Father.’ ” *

* Dean Pearson’s *Memoirs*, vol. ii. p. 453—455.

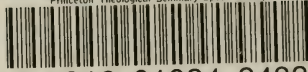
THE END.

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